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SUBJECT



KEY POINTS



SUMMARY



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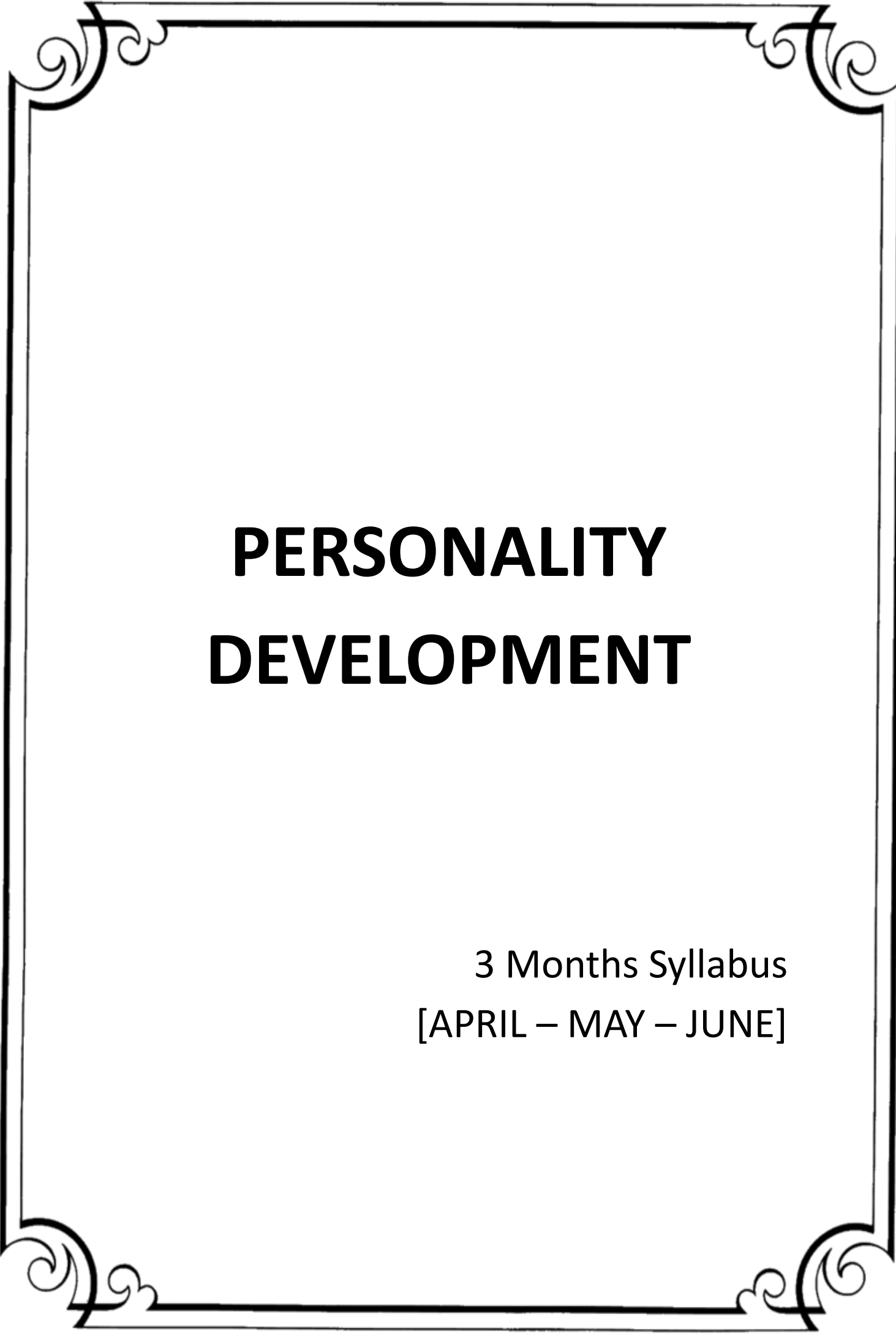


KEY POINTS



SUMMARY





PERSONALITY DEVELOPMENT

3 Months Syllabus
[APRIL – MAY – JUNE]

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PD SYLLABUS

MONTH: APRIL 2026

Towards Understanding the Quran

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Recent Verses:

55:1-25

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Surah Ar-Rahman 55:1-25 [1/3]    | Intro  Display  |

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ 

(55:1) The Merciful One

عَلَّمَ الْقُرْآنَ 

(55:2) has taught the Qur'an,¹

1. That is, the teaching of this Quran is not the production of a man's mind but its Teacher is the Merciful God Himself. Here, there was no need to tell as to whom Allah had imparted this Quranic teaching for the people were hearing it from the tongue of the Prophet Muhammad (peace be upon him). Therefore, the situation by itself made it evident that the teaching had been imparted to Muhammad (peace be upon him).

To begin the discourse with this sentence is meant, first of all, to tell that the Prophet Muhammad (peace be upon him) himself is not its author, but its Teacher is Allah Almighty. Furthermore, there is another object also to which the word Rahman (Merciful) is pointing. If the purpose was only to say that that teaching is from Allah, and not the production of the Prophet's mind, there was no need to use an attribute of Allah instead of His proper name, and for that purpose any attribute from among the divine attributes could have been adopted, But when, instead of saying that Allah, or the Creator, or the Provider, has taught this, it was said: The Merciful (Ar- Rahman) has taught this Quran, it by itself gave the meaning that the revelation of the Quran for the guidance of mankind was nothing but Allah's mercy and grace, As He is most kind and Merciful to His creation, He did not like that He should leave them wandering in the darkness, and His mercy demanded that He should send down this Quran to bless them with the knowledge on which depends their right guidance and conduct in the world and their success and well-being in the Hereafter,

خَلَقَ الْإِنْسَانَ 

(55:3) has created man,²

2. In other words, as Allah is the Creator of man, and it is the Creator's responsibility to provide guidance to His creation and show it the way by following which it may fulfill the object of its creation, the revelation of this Quranic teaching from Allah is not only the demand of Allah's mercifulness but also the necessary and natural demand of His being the Creator. Who else would provide guidance to the creation if not the Creator. And if the Creator did not provide guidance, who else could. And what greater defect could there be for a creator that he should not teach his creation the method of fulfilling the object, for which it has been created? Thus, in fact, the arrangement and provision of the teaching for man by Allah is not anything strange; it would be strange if no such arrangement had been made at

all. Allah has not just left alone whatever He has created in the Universe, but has given it the most appropriate structure by which it may play its role in the system of nature and has taught it the method of playing that role effectively and successfully. Thus, each single hair and each single cell of man's own body has been born with the knowledge of how it has to carry out the task in the human body for which it has been created, Then, after all how could man himself remain deprived and independent of his Creator's teaching and guidance. This theme has been presented in the Quran at different places in different ways, In (Surah Al-lail, Ayat 12), it has been said: Indeed, it is for Us to tell the way. In(Surah An-Nahl, Ayat 9), it is said that Allah has taken upon Himself to show the right way, when there exist crooked ways too. In(Surah TaHa, Ayats 47-50), it has been stated that when the Pharaoh heard the prophetic message from the Prophet Moses (peace be upon him) and asked who was his Lord who had sent him as a Messenger to him, the Prophet (peace be upon him) replied: Our Lord is He Who has given a distinctive form to everything and then guided it aright. That is, He has taught it the method by which it could carry out and fulfill the object of its creation in the system of existence. This is the reasoning by which an unbiased mind is satisfied that the coming of the Prophets and the Books from Allah for the instruction of man is the very demand of nature.

عَلَّمَهُ الْبَيَانَ ﴿٣﴾

(55:4) and has taught him articulate speech.³

3. One meaning of the word bayan, as used in the original, is the expressing of one's own mind, i.e. speaking and expressing one's thoughts and intentions. Its other meaning is to make distinction between things, which here signifies the distinction between good and evil, virtue and vice. According to those two meanings this brief sentence completes the above reasoning. Speech is the distinctive quality which distinguishes man from the animals and other earthly creatures, It is not merely the power of speech, but there are working behind it the faculties of reasoning and intellect, understanding and discernment, will and judgment, and other mental powers without which man's power of speech could not operate at all. Therefore, speech is in fact an express symbol of man's being an intelligent being who has been endowed with freedom and authority, and when Allah has blessed man with this distinctive quality, evidently the nature of instruction for him also cannot be the same as would be suitable for the guidance of other creatures. Likewise, another distinctive quality of vital importance in man is that Allah has placed in him moral sense by virtue of which he can naturally distinguish between good and evil, truth and falsehood, justice and injustice, right and wrong, and this intuition and sense does not leave him even when he degrades himself to the lowest state of error and ignorance. The inevitable demand of these two distinctive qualities is that the method of instruction for man's conscious and voluntary life should be different from the innate, natural mode of instruction under which the fish has been taught to swim, the bird to fly, and the eye in the human body itself to wink and see, the ear to hear and the stomach to digest. Man in this sphere of his life himself recognizes the means like the teacher, the book, the school, the verbal and written instruction and reasoning and discussion as the modes of instruction, and does not regard the innate knowledge and intelligence as sufficient. Why should it then appear strange that for fulfilling the responsibility that falls upon the Creator of educating man, He has made the Messenger and the Book the means of his education and instruction? The mode of education has to suit the nature of the creation, And very rationally so. The Quran alone can be the means of educating the creation that has been taught bayan (speech) and not by other means that might suit the creatures which have not been taught the speech.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

(55:5) The sun and the moon follow a reckoning,⁴

4. That is, It is a powerful law and unalterable system that binds the great planets together. Man is able to calculate and measure time, days, dates, and crops and seasons only because no change takes place in the rule that has been laid down for the rising and setting of the sun and of its passing through different stages. The innumerable creatures found on the earth are staying alive only because the sun and the moon have been accurately and precisely placed at particular distances from the earth and any increase or decrease in this distance is made in the right measure, in a particular order, otherwise if their distance from the earth increased or decreased haphazardly, no one, could possibly survive here. Likewise, the perfect relationship and harmony that has been established between the movements of the moon around the earth and the sun, has made the moon a universal calendar, which announces the lunar date every night to the whole world with perfect regularity.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

(55:6) and the stars⁵ and the trees all prostrate themselves, ⁶

5. The word used in the original is an-najm, the wellknown meaning of which is the star; but in the Arabic lexicon this word is also used for the plants and creepers which do not have a stem, e.g. vegetable, melons, water melons, etc. The commentators disagree about the sense in which this word has been used here. Ibn Abbas, Saed bin Jubair, Suddi, and Sufyan Thauri have taken it in the meaning of stemless vegetation, for just after it the word ash-shajar (the tree) has been used and this meaning is more relevant to it. On the contrary, Mujahid, Qatadah and Hasan Basri have expressed the opinion that an-najm here does not imply the plants of the earth, but the stars of the sky, as this is its well-known meaning. On hearing this word, the mind first turns to this very meaning, and the mention of the sun and the moon has been followed by the stars very naturally and relevantly. Though the majority of the commentators and translators have preferred the first meaning, and it cannot be held wrong either, we hold Hafiz Ibn Kathir's this opinion as sound that in view of both the language and the subject-matter the second meaning seems to be preferable. At another place in the Quran ([Surah Al- Hajj, Ayat 18](#)) mention has also been made of the stars and the trees prostrating themselves, and there the word nujum (pl. of najm) cannot be taken in any other meaning than of the stars. The words of the verse are: Alam tara annallaha yasjudu lahu man fis smawati wa man fil ardi wash-shamsu wal-qamaru wanujumu wal jibalu wash-shajaru wad-da wabbu wa kathirum-min-annasi. In this verse nujum (stars) have been mentioned along with shams (sun) and qamar (moon), and shajar (trees) along with mountains and animals and it has been said that they all bow down to Allah.

6. That is, the stars of the heavens and the trees of the earth, all are subject to Allah's command and obedient to His law. They cannot exceed the rule that has been set for them. What is meant to be impressed in these two verses is that the whole system of the universe has been created by Allah and is functioning in His obedience. Nothing from the earth to the heavens is independent, nor functioning under another's godhead, nor has anyone any share in God's kingdom, nor has anyone the position that it should be made a deity. All are servants and slaves: the Master is One Almighty Lord alone. Hence, Tauhid alone is the truth which is being taught by this Quran. Apart from this, any one who is involved in polytheism and denial of God is, in fact, at war with the whole system of the universe.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

(55:7) and He has raised up the heaven and has set a balance⁷

7. Almost all the commentators have interpreted mizan (balance) to mean justice, and “set the balance” to imply that Allah has established the entire system of the universe on justice. Had there been no harmony and balance and justice established among the countless stars and planets moving in space, and the mighty forces working in this universe, and the innumerable creatures and things found here, this life on earth would not have functioned even for a moment. Look at the creatures existing in the air and water and on land for millions and millions of years on this earth. They continue to exist only because full justice and balance has been established in the means and factors conducive to life; in case there occurs a slight imbalance of any kind, every tract of life would become extinct.

﴿٨﴾ لَا تَطْغَوْا فِي الْمِيزَانِ

(55:8) that you may not transgress in the balance,

﴿٩﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

(55:9) but weigh things equitably and skimp not in the balance.⁸

8. That is, as you are living in a balanced universe, whose entire system has been established on justice, you should also adhere to justice. For if you act unjustly within the sphere in which you have been given authority, and fail to render the rights of others, you would indeed be rebelling against the nature of the universe; for the nature of this universe does not admit of injustice and perversion and violation of the rights. Not to speak of a major injustice, even if a person fraudulently deprives another of an ounce of something, by giving him short measure, he disturbs the balance of the entire universe. This is the second important part of the Quranic teaching that has been presented in these three verses. The first teaching is Tauhid and the second is justice. Thus, in a few brief sentences the people have been told what teaching has been brought by the Quran which the Merciful God has sent for the guidance of man.

﴿١٠﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

(55:10) And He⁹ has set up the earth for all beings.¹⁰

9. Now from here to verse 20, mention is being made of the blessing and bounties of God and of those manifestations of His Might by which both man and jinn are benefiting, and whose natural and moral demand is that although they have the option to believe or not to believe, they should adopt the way of their Lord's service and obedience willingly by their own free choice.

10. The word wada in the original means to compose, make, prepare, keep and inscribe, and anaam the creatures, which includes man and all other living things. According to Ibn Abbas, anaam includes everything which has a soul. Mujahid takes it in the meaning of the living creatures. Qatadah, Ibn Zaid and Shabi say that all living things are anaam. Hasan Basri says that both the men and the jinn are included in its meaning. The same meanings have been given by the lexicographers. This shows that the people who deduce from this verse the command of making land the state property are in error. This is an ugly attempt to introduce alien theories forcibly into the Quran which are neither supported by the words of the verse nor by the context. Anaam is not used only for human society but it includes all other creatures of the earth as well and setting of the earth for anaam does not mean that it should be the common property of all. Besides, the context here also does not indicate that the object of the verse is to state some economic principle. This, in fact, is meant to impress the truth that Allah made

and prepared this earth in such a way that it became a fit abode for every kind of living being. It has not become so by itself, but by the Will and Power of the Creator. He in His wisdom placed it at a suitable distance and created such conditions on it which made it possible for the different species to exist and stay alive on it. (For explanation, see (E.Ns 73, 74 of Surah An- Naml), (E.Ns 29, 32 of Surah YaSeen), (E.Ns 90, 91 of Surah Al-Mumin), (E.Ns 11 to 13 of Surah HaMim As-Sajdah), (E.Ns 7 to 10 of Surah Az-Zukhruf), (E.N. 7 of Surah Al-Jathiyah).

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ط

(55:11) Therein are fruit and palm-trees with their dates in sheaths,

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ج

(55:12) and a variety of corn with both husk and grain.¹¹

11. That is, grain for men and husk for the animals.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ هـ

(55:13) Which of the bounties of your Lord¹² will you twain – you men and jinn – then deny?¹³

12. The word alaa as repeated over and over again in the subsequent verses has been translated differently at different places. Therefore, it would be useful to understand at the outset how vast this word is in meaning and what are the different shades of meaning it contains.

The lexicographers and commentators generally have explained alaa to mean blessings and bounties. The translators also have given this same meaning of this word, and the same has been reported from Ibn Abbas, Qatadah and Hasan Basri. The major argument that supports this meaning is the Prophet's (peace be upon him) own statement that the jinn on hearing this verse being recited would respond to it, saying La bi-shai in-min-ni maatika Rabba-na nukadhdhib: O our Lord, we do not deny any of Your blessings. Therefore, we do not subscribe to the view of some present-day scholars, who say that alaa is never used in the meaning of the blessing.

Another meaning of this word is power and wonders of power, or excellent manifestations of power. Ibn Jarir Tabari has reported that Ibn Zaid took the words fabi-ayyi alaa i Rabbikuma in the meaning of fabi-ayyi qudrat-Allah. Ibn Jarir himself has taken alaa in the meaning of power and might in his commentary of verses 37-38. Imam Razi has also made this observation in his commentary of verses 14-16: These verses do not describe the blessings but the powers of Allah, and in the commentary of verses 22-23, this: These describe the wonders of power and not the blessings.

Its third meaning is virtue, praiseworthy qualities, and perfections. Though this meaning has not been mentioned by the lexicographers and commentators, this word has often been used in this meaning in Arabic poetry.

Thus, we have taken this word in its vastest meaning and translated it suitably keeping in view the context in which it occurs. However, at some places the word alaa may have several senses in one and the same place, but due to limitations of translation we have had to adopt only one meaning. For example, in this verse after making mention of the creation of the earth and of making the best arrangements for the supply of provisions to the creatures, it has been said: Which of the alaa of your

Lord will you deny?" Here, alaa has not been used in the meaning of the blessings only but also in the meaning of the manifestations of Allah Almighty's Power and His praiseworthy attributes. It is a wonder of His Might that He fashioned this earth in such a marvelous manner that countless species of creatures live here and an endless variety of fruits and grain are grown on it. And it is due to His praiseworthy qualities that He not only created these creatures but also made arrangements for their sustenance and the supply of provisions for them; and the arrangements also so perfect that their food is not only nutritious but also pleasing to the taste and sight. In this connection, reference has been made to only one excellence of Allah Almighty's workmanship for the sake of example, viz., the creation of the date-palm fruit in sheaths. Keeping this one example in view one may consider what excellences of art have been devised and shown in the packing of banana, pomegranates, orange, coconut and other fruits, and how each of the different sorts of the grains and pulses which we so thoughtlessly cook and eat, are produced finely packed and covered in ears and pods and clusters.

13. Denying implies the several attitudes that the people adopt in respect of Allah Almighty's blessings and manifestations of His Might and His praiseworthy attributes. For example, some people do not at all admit that the Creator of all things is Allah Almighty. They think that all this is a mere byproduct of the matter, or an accidental happening, which is un-related with any wisdom and skill and workmanship. This is open denial.

Some other people do admit that the Creator of these things is Allah, but regard others beside Him also as associates in Godhead: they render thanks to others for His blessings: they adore others although they eat His provisions. This is another form of denial. Obviously, it would be the height of ingratitude if a person while admitting that a certain person had done him a favor rendered thanks to another, who had not in fact done him that favor, for this act of his would be an express proof that he regarded the other person as his benefactor whom he was rendering the thanks.

There are still others who acknowledge Allah alone as the Creator of all things and the Bestower of all blessings, but do not admit that they should obey the commands of their Creator and Sustainer and follow His injunctions. This is another form of ingratitude and denial of the blessings, for the person who behaves so denies the right of the Bestower of the blessing although he acknowledges the blessing itself.

Some other people neither disavow the blessing nor deny the right of the Bestower of the blessing, but in practice there is no appreciable difference between their conduct and the conduct of a denier. This is not verbal denial but denial in practice.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝
١٣

(55:14) He has created man from dry, rotten clay like the potter's,¹⁴

14. The order of the initial stages of the creation of man, as given at different places in the Quran seems to be as follows:

- (1) Turab, i.e. earth or dust.
- (2) Teen, i.e. clay made by mixing water with earth.
- (3) Teen-i-lazib: sticky clay, i.e. a clay which becomes sticky when left alone for a long time.
- (4) Hama in musnun, i.e. clay with a stink in it.

(5) Salsal-im-min hema in masnun kalfakhkhar, i.e. the rotten clay which when dried becomes like baked pottery.

(6) Bashar, i.e. the one who was made from this last form of the earth, in whom Allah breathed of His Spirit, to whom the angels were commanded to bow down, and from whose species his mate was created.

(7) Thumma jaala naslahu min sulalatin-min-main mahin: Then spread his progeny by means of an extract of the nature of a despicable water, for which the word nutfah has been used at other places.

For these stages one may look up the following verses of the Quran in sequence: kamasali Adam khalaqa-hu min turab (Surah Aal-Imran, Ayat 59); badaa khalqal-insani min tin (Surah As-Sajdah, Ayat 7); Inna khalaqna hum min tinillazib (Surah As-Saaffat, Ayat 11): the fourth and fifth stages have been described in the verse being explained, and the later stages in the following verses: Inni khaliq-un basharan min teen. Faidha sawwaitu-hu wa nafakhtu-fihi min-ruhi faqau-lahu sajidin. (Surah Suad, Ayats 71-72); khalaqa-kum min-nafsin wahidatin wa khalaqa min-ha zaujaha wabaththa minhuma rijalan kathiran wa nisaan. (Surah An-Nisa, Ayat 1); thumma Jaala naslahu min sulalatin-min mmaa-in-mahin. (Surah As-Sajdah, Ayat 8); fa-inna khalaq-na-kum min turabin thumma min nutfat-tin. (Surah Al-Hajj, Ayat 5).

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

(55:15) and has created the jinn from the flame of fire.¹⁵

15. The words in the original are: mim-marij-im-min-nar. Nar signifies fire of a special nature and not the fire which is produced by burning wood or coal and marij means a pure, smokeless flame. The verse means that just as the first man was created out of earth, then passing through various stages of creation, the clay model adopted the shape of a living man of flesh and blood, and then his progeny spread by means of the sperm-drop, so was the first jinn created from a pure flame of fire, or a fire free of smoke, and then the species of jinn spread from his progeny. The position of the first jinn among the jinn is the same as of Adam (peace be upon him) among human beings. After taking the shape of a living man, the body of Adam and the human beings born of his progeny retained no relationship with the dust from which they were originally created. Though even now our body is entirely a compound of the earthly substances, these substances have taken the form of flesh and blood and after being made a living body it has become quite a different thing from a mere lump of clay. The same also is true of the jinn. Their being also is essentially fiery. But just as we are not a mere lump of earth, so also they are not a mere flame of fire.

This verse proves two things. First, that the jinn are not simply spirit, but are material beings of a special nature, but since they have been composed of pure fiery substances, they remain invisible to human beings who have been created of earthly substances. The same has been referred to in this verse: Satan and his party see you from where you cannot see them. (Surah Al-Aaraf, Ayat 27). Likewise, the jinn's being fast-moving, their adopting different shapes and forms easily and their penetrating into different places imperceptibly where things made of earthly substances cannot penetrate, or if they do, their penetration becomes perceptible, all these things are possible and understandable only because they are essentially a fiery creation.

The other thing that we come to know from this verse is that the jinn are not only a creation of a wholly different nature from human beings, but the substance of their creation also is absolutely different from that of man, animal, vegetable and solid matter. This verse explicitly points out the error of the viewpoint of those people who regard the jinn as a kind of human beings. According to their

interpretation, the meaning of creating man of the dust and the jinn of the fire is to describe the difference of the temperamental nature of the two kinds of the people; one kind of them are humble by nature, and they are men in the true sense, and the other kind of the people are wicked by nature and fiery in temper, who may better be called devils. This is, however, no commentary of the Quran but its distortion. In E.N. 14 above we have shown in detail how the Quran itself has fully described the meaning of creating man from the earth. After reading all these details, can a reasonable person understand that the object of all this is only to define the humility of the good men? Moreover, how can a sound-minded person understand that the meaning of creating man of rotten, dry clay and the jinn of the flame of pure fire is the difference of the separate moral characteristics of the two individuals or groups with different temperaments belonging to the same human species? (For further explanation, see (E.N. 53 of Surah Adh-Dhariyat).

فَبَيِّنِي الْآءِ رَبِّكُمْ أَتُكَذِّبِينَ ﴿١٦﴾

(55:16) Which of the wonders of your Lord's power¹⁶ will you twain – you men and jinn – then deny?

16. Here, in view of the context, It is more appropriate to translate alaa as “wonders of power”, but in this the aspect of the blessing is also present. Just as it is a wonderful manifestation of Allah’s power to have brought into existence marvelous creatures like man from the dust and the jinn from the flame of fire, so for both these creatures this is also a great blessing that Allah not only granted them a body but gave each such a structure and endowed each with such powers and capabilities that they became able to perform unique works in the world. Though we do not know much about the jinn, man is present before us. Had he been given the body of a fish or a bird or a monkey along with the human brain, he could not have used, with that body, the mental powers to any advantage. Then, is it not a supreme blessing of Allah that He blessed man with the most suitable body also, so that he may exploit the mental powers granted to him efficiently? Consider the hands, the feet, the eyes, the ears, the tongue and the erect stature as against the intellect and reason, and the capabilities of workmanship and artistic skill, and one will feel that the Creator has provided a deep relationship and harmony between them without which the human body would have remained useless. Then, the same thing points out Allah’s praiseworthy qualities too. How could the men and jinn of such quality and rank be brought into existence without knowledge, wisdom, mercy and a profound creative power? For such miracles of creation cannot be performed by accidents and automatic blind and deaf laws of nature.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

(55:17) Lord of the two easts and of the two wests is He.¹⁷

17. “The two Easts and the two Wests” may mean the two points of sunrise and the two points of sunset on the shortest day of winter and the longest day of summer as well as the easts and the wests of the two hemispheres of the earth. On the shortest day of winter the sun rises and sets making a small acute angle. On the contrary, on the longest day of summer it rises and sets making a wide obtuse angle. Between them its points of rising and setting go on shifting every day, for which at another place in the Quran (Surah Al-Maarij, Ayat 40) the words Rabbul-mashariq walmaghariib have been used. Likewise, at the time the sun rises in one hemisphere of the earth, it sets in the other hemisphere, thus producing two easts and two wests of the earth. There are several meanings of calling Allah Lord of the two Easts and the two Wests. First, that it is by His command that the system of the rising and setting of the sun and their changing pattern during the year is functioning. Second, that Allah alone is the Master and Ruler of the earth and the sun; had they their own separate lords,

this regular system of the rising and setting of the sun on the earth could not have functioned and continued to function permanently. Third, that the Master and Sustainer of both the Easts and both the Wests is One Allah alone; to Him belong the creations living between them. He alone is nourishing them, and it is for their sustenance that He has established this wise system of the rising and setting of the sun on the earth.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿١٨﴾

(55:18) Which of the powers of your Lord¹⁸ will you twain – you men and jinn – then deny?

18. Here also, although in view of the context, power seems to be a more conspicuous meaning of alaa, yet, besides, the aspect of blessing and praiseworthy qualities is also present in it. It is a great blessing that Allah Almighty has prescribed the rule of the rising and setting of the sun, for by means of it the changes of the crops and seasons are regulated with which countless interests of the men and animals and vegetables are attached. Likewise, it is Allah's mercy and providence and wisdom that He has made these arrangements by His power to meet the respective needs and requirements of the creatures He has created on the earth.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيْنَ ﴿١٩﴾

(55:19) He unleashed the two seas so that they merge together,

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيْنَ ﴿٢٠﴾

(55:20) and yet there is a barrier between them which they may not overstep.¹⁹

19. For explanation see([E. N. 68 of Surah Al-Furqan](#)).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢١﴾

(55:21) Which of the wonders of your Lord will you twain – you men and jinn – then deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

(55:22) From these seas come forth pearls²⁰ and coral.²¹

20. According to Ibn Abbas, Qatadah, Ibn Zaid and Dahhak, marjan implies small pearls, but according to Abdullah bin Masud, this word is used for corals in Arabia.

21. Literally: From both these seas come out pearls and corals. The objectors say that pearls and corals come out only from salt waters. How is it then that they are stated to come out from both the sweet and salt waters? The answer is that the seas contain both the sweet and the salt waters; therefore, whether it is said that these things come out from the combination of both, or from both kinds of waters, it would be one and the same thing. And it may well be that further investigations might reveal that both these things originate in the sea at the place where springs of sweet water gush out from the sea bed; and in their birth and development combination of both kinds of the water plays its

part. Near Bahrain which has been famous for its pearl fisheries for centuries, there exist springs of sweet water at the bottom of the Gulf.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٣﴾

(55:23) Which of the wonders of your Lord's power will you twain – you men and jinn – then deny?²²

22. Here also though the aspect of power in alaa is conspicuous, the aspect of the blessing and praiseworthy qualities is also not hidden. It is a blessings of God that these valuable things come out from the sea, and it is His Providence that for the satisfaction of the aesthetic taste of the creatures whom He had blessed with the taste for beauty and the love and longing for adornment, He created all sorts of these beautiful things in His world.

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

(55:24) His are the ships,²³ towering on the sea like mountains.

23. His are the ships: Ships became possible only by His power. It is He Who blessed man with the capability and skill that he may build ships for crossing the oceans. It is He Who created on the earth the material from which ships could be built, and it is He Who subjected water to the laws by which it became possible for the mountain-like ships to sail on the surface of the surging oceans.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٥﴾

(55:25) Which of the favours of your Lord will you twain – you men and jinn – then deny?²⁴

24. Here, the aspect of the blessing; and bounty is conspicuous in alaa, but the explanation given above shows that the aspect of power and good qualities is also present in it.

Surah Ar-Rahman 55:1-25 [1/3] ◀ ▶

Seerah An Nabi ﷺ

PD- April 2026.

Seerah An Nabi ﷺ

HIGHLIGHTED TOPICS: Pre-Birth to Nubuwwat

1. Attack of Abraha,
2. Birth
3. Family
4. Marriage
5. Reconstruction of Kaaba
6. Hilf al Fudool

Few Books for your reference: (Scan the QR for a digital copy of the book)



URDU Book: Muhammad e Arabi



ENG Book: The Seerah _by Yasir Qadhi



ENG Book: The Sealed Nectar



URDU Book: Raheeq alMakhtoom

LITERATURE

VITALS OF FAITH

(Logical proof of Monotheism, Prophethood and Life after Death)

1. Judgement by Logic
2. Logical proof of Prophethood of Muhammad ﷺ
3. Life after Death

JUDGMENT BY LOGIC

In big cities, we see hundreds of industries at work, trains and trams powered by electricity. Thousands of bulbs suddenly illuminate in the evening. Fans run in every home during summer. Nevertheless, neither do we feel any wonder and astonishment on these events, nor is there any controversy about the cause of illumination or motion of these devices. Is it because the wires with which these lights have been connected can easily be noticed with our naked eyes. We also know that the wires are connected to the powerhouse. The people who work in the powerhouse are also familiar to us. We even know the engineer supervising them. We are also aware that the engineer is well versed and well trained in his profession. He has many instruments that create the power resulting in the illumination of bulbs, rotation of fans, running of trains, trams, flourmills and many other industries. Thus, the manifestation of the electric power creates no confusion in us regarding its source. The sole reason for this assurance about the causes of these phenomena is that our senses grasp them and we have the ability to witness and observe them regularly.

Suppose all this happened. Bulbs illuminated, fans rotated, trains and trams ran, flourmills and machines worked but the wires which bring the electric current to them were invisible. The powerhouse (generating electricity) was also undetectable. We were oblivious about the workers in the electric stations, not even aware that an engineer is stationed in the powerhouse who is managing everything with his expertise and control. Would our hearts, then be equally unperturbed by looking at these manifestations of electricity? Would not there have been a lot of controversy regarding the causes of these manifestations? Obviously, your answer will be in the negative. Why? It is because when the reasons behind the

impression are hidden and out of sight and the causes of the manifestation are obscure, a feeling of dissatisfaction and frustration is obvious. The pursuit of unravelling that unknown or that secret is quite natural.

Now, extend the discourse on the same lines as the above hypothesis. Imagine that whatever has been assumed is a fact. Thousands of bulbs are illuminated, millions of fans are rotating and trains and mills are running and in action. However, we have no means to know which power is at work and what is its source? People watching them are amazed and overawed. Everybody is trying his or her best to figure out the source of this amazing power. Some say all these things are glowing or moving by themselves. There is no external power to provide them light or set them up in motion. Some say their chemistry or the properties of their base material gives them light or motion. Others say that there are numerous gods outside the material world. One God lights the bulbs, the other God runs the train and the tram, some other god moves the fans while one of those many gods is moving mills and industries. Some people who are tired of applying their minds have started saying that it is beyond our intellectual capacity to find the secret of this magic. We only know what we see and sense, we do not understand more than that, and we can neither confirm nor refute what we do not understand.

All these groups fight each other, but they have no source of knowledge that confirms their assumption or refutes the postulations of others except by way of guesswork and conjecture.

Amidst all these differences, a person arrives on the scene and proclaims "Brothers! I have a source of knowledge that you do not have. I have come to know through this source that certain hidden wires that you cannot sense actually connect all these bulbs, fans, trains, machines and mills. These wires are connected to a huge powerhouse equipped with massive machines run by a large number of people. All these people follow the commands of an engineer who has established this system with perfect knowledge and exercises a firm grip over

the issues and things (involved to generate this enormous power). He supervises and guides all these activities".

This person proclaims his knowledge with full vigour. People say that his claims are unfounded. All groups join forces to oppose him. They pronounce him as a mad man. They beat him, persecute him, and expel him from his home. Yet the man remains true to his aims in spite of all mental and physical tortures. He does not amend or alter his word to the slightest degree in the face of any threat or temptation. No hardship can weaken his resolve. Every word spoken by him reveals his firm conviction in the truth of his claims. A second man follows him and he, too, proclaims the same word in the same manner. A third, fourth and fifth man succeeds and repeats the claims of his forerunners. A series of knowledge- bearers follows by rapid succession. The number of these men swells to hundreds and thousands and even more and all proclaim the same word in the same manner. Differences in time and place or circumstances effect no variation in their claim. All of them aver, "We possess means of knowledge with which common people are not familiar". The people declare that every one of them is mad. They are subjected to torture and violent persecution. They are oppressed in every way and forced to recant from their claim. But all of them remain true to their words and no worldly power can force them to relent. Besides this tenacity of purpose and steadfastness the main virtues of these persons are that none of them is a liar or a thief, or a perfidious, wicked, tyrannical or a corrupt person. Even their enemies and adversaries acknowledge their virtues. All of them bear pure morals; they are extremely pious in character and they excel in good manners among other members of their species. There is no trait of insanity in their personalities. On the contrary, they present such teachings and frame such edicts for the refinement of morals, purification of the soul and for the reformation of worldly matters that it is impossible to produce the like of them and what's more, eminent scholars and sages spend whole life spans in trying to comprehend the subtle points of their teachings.

On the one hand, there are those who refute (the above truthful people) and have varying shades of opinion (in terms of their refutation) and on the other side are the claimants (of the truth) with a common and similar theme. Their case is submitted to the court of "reason". As a true judge, "reason" has to understand and decide its own position first, the position of both claimants next and finally "reason" must make a judgment after comparing both the claims and arguments, conclude which view is sound and acceptable.

The position of the judge himself is such that he has no means of ascertaining the fact of the matter. He possesses no knowledge of the reality. He has before him only the statements of the contending parties, their arguments, their personal circumstances and the external evidence and observations. He has to subject this material to a careful scrutiny and then judge as to which side is probably right. The judge's ruling cannot decide beyond what is probable, because the mass of evidence contained in the docket makes it difficult for him to be absolutely certain about the fact of the matter. The Judge can do no more than prefer the cause of one party to the cause of another, but he cannot affirm or refute the cause of any party with absolute certainty and exactitude.

Position of those who refuse to accept (the claimants and preachers of noble teachings and propagators of moral values)

1. Their opinions about the truth are different. There is no similarity in any of them to the extent that even members of a single group differ with each other.

2. They accept that they do not have any special source of knowledge and are the same as others. None of them claims their opinion to be better or more logical than that of the others. Everyone accepts that their opinions are merely opinions and nothing more than that.

3. Their belief on their opinions has not gained the status of faith, certainty and infallible certitude. There are numerous examples of them changing their views and opinions. Usually a person who was expressing his views forcefully a day before,

suddenly refutes his own view and opinion today and presents another tomorrow. Their theories, doctrines, beliefs, views and opinions change with the passage of time and increase in intellect, knowledge and experience.

4. They have only one argument against the claimants (of the truth and propagators of noble teachings) that these claimants have not presented any proof of their truth. They have not shown us those hidden wires that they claim to be connected to the bulbs, fans etc. They did not prove the presence of electricity by observation and physical demonstration. They are unable to show the electric powerhouse and allow us to test their instruments and machines at work there. They have not allowed us to meet the workers nor introduce the engineer to us. Then how can we suppose that all these things are facts that are truly present as claimed?

Position of claimants (of truth and preachers of noble thoughts and propagators of moral values)

1. They are unanimous in their assertion. They are in perfect agreement in regard to the fundamentals of their claims.

2. All of them say that they have a special source of knowledge that the others do not have.

3. None of them claims to speak based on their individual opinion but everybody claims to have a special relationship with the engineer. They say that his workers come to them. The engineer has also shown them his worksite and whatever they say is based on knowledge and certainty not on opinion and assessment.

4. One cannot show even a single instance when these claimants to the truth might have changed their opinion even to the slightest degree. Everybody has been saying the same thing from the first day of his claim until his last breath.

5. These claimants are of the purest character. There are no trace of lies, cheating and deception. There is no reason to believe why people who are straightforward and trustworthy in

every aspect of life might lie about a particular matter and that too unanimously.

6. There is no proof to allege that they had some personal benefit and selfish interest behind this claim. On the contrary, most of them had to face

great difficulties. They were physically tortured, imprisoned, beaten and exiled because of this claim. Some were even killed most brutally with their bodies cut into pieces. Except a few, none of them passed a life of comfort and prosperity. Thus, none of them can be accused of selfishness. Rather their firm determination and steadfastness over their claim demonstrates how they remained committed to their claim even at the cost of their own lives.

7. There is no proof that they are under the influence of evil spirits are insane. All of them have been found to be very intelligent and with sound reason in all the aspects of life. Often their opponents too have accepted the strength of their intellect. Then how can it be supposed that only in this particular matter, the evil spirits caught them and their intellect was negatively impacted? That matter too was no ordinary matter. It became a question of life and death for them. They had to face the ire of the entire world and fight for years together. This was also one of the fundamental principles of their noble and rational teachings (whose logic is accepted by many of their opponents too).

8. They never said that they could arrange meeting between you and the engineer or his workers, or show you his hidden work site, or could prove their claim by observation or experiment. They themselves relate all these matters to the unseen but request you to believe in them and accept what they say.

After listening to the views and arguments of the two contending groups, the court of reason gives its verdict.

The court says that both the groups have looked for the hidden causes of some visible events and phenomena and each group has produced its own theories and come up with its own

opinions. Apparently, all the theories appear equal in the sense that:

1. None of the proposed theories can be ruled out because the probability of their existence is a possibility.

2. None of them can be verified by way of experiment or observation. Neither can the first group give scientific proof of its theories compelling one to accept their claim nor is the second group capable of doing so and hence does not claim to have any proof. However, after pondering on the matter more deeply some important points become known because of which the theory and claim of the second group appears more agreeable.

- 1) No other claim has been pressed unanimously, vigorously and with such deep conviction by so large a number of wise, pious and truthful men.
- 2) The fact that so large a body of men bearing good character and belonging to different periods and places unanimously declared that they had an uncommon means of receiving true knowledge through which they ascertained the internal causes of the outer phenomenon forces on the conclusion that their claim is justified significantly, there is no variation in their statements about their knowledge. The knowledge which they have propounded is not devoid of reason, nor is it contrary to the principles of reason that some persons should be endowed with certain extraordinary powers which are denied to ordinary men.
- 3) Upon considerations of the external phenomenon it seems probable that the case of the second party is genuine. The electric bulbs, fans, trains and factories are not luminous or moving by themselves, for if it were so, their illumination or locomotion would have been automatic, which, we know, is not the case. Their light or movement is not due to the natural property of the material they are made of, because when they are not luminous or operating their physical material remains the same. It would be

incorrect to say that they operate under the control of different forces, because often times when the light goes out the fans also stop revolving, the tram cars come to a stand-still and the factories grind to a halt. Hence all theories interpreting the external phenomenon propounded by the first group are irrational and far-fetched.

The truth of the matter is that there is one Power behind all these phenomena and this Power is being wielded by an Omnipotent and Omniscient Being who displays this Power through various phenomena under an organized and well-laid system. As regards the assertion of the sceptics that, 'we do not understand this and we can neither affirm nor refute what is beyond our comprehension', the Juror (reason) rules that this argument is fallacious. The existence of a phenomenon does not depend on whether the listeners are able to understand it or not. Authentic and permanent evidence is enough to admit the validity of a case. If some reliable men came to us and report that they have observed some men in the land of the West flying in the air on vehicles made of steel and that they, while sitting in London, have listened to songs broadcast from America, we shall have to consider the following questions before we believe their statements:

Are these men liars or jesters? Do they have any personal motive in making such statements? Are they sane? If it is proved that they are not liars, nor jesters, nor mad, neither have they any selfish motive in making these statements, and if we observe further if that the same statements are being made in right earnest, without the slightest variation, by a large body of truthful and wise men, we shall surely give these statements full credit, irrespective of our inability to comprehend the phenomenon of men flying in the air in vehicles of steel or listening to songs broadcast from a distance of thousands of miles without any problem has been revealed by truthful men not on the basis of conjecture but through knowledge and intuition."

LOGICAL PROOF OF PROPHETHOOD OF MUHAMMAD

If one were to close one's eyes and imagine one-self in the world of 1400 years ago, one would find that it was a world completely different from ours, having not even the least semblance with the rough and tumble that we find around ourselves. How few and far between were the opportunities for the exchange of ideas! How limited and undeveloped were the means of communications! How little and meagre was man's knowledge! How narrow was his outlook! How engrossed he was in superstition and wild ideas. Darkness held the sway. There was only a faint glimmer of learning which could hardly illumine the horizon of human knowledge. Neither was there wireless nor telephone, neither television nor cinematograph. Railways and motor-cars and airplanes were unknown. Hand written books or copyists alone supplied whatever scanty literary material was there to be transmitted from generation to generation. Education was a luxury, meant only for the most fortunate; and educational institutions there hardly existed. The store of human knowledge was scanty, man's outlook was narrow, and his ideas of men and things were confined to his limited surroundings. Even a scholar of that age lacked in certain respects the knowledge possessed by a lay-man of today, and the most cultured person was less refined than a man in the street of the present time. Indeed, humanity was steeped in ignorance and superstition. Whatever little light of learning there existed seemed to be fighting a losing battle against the darkness prevailing all around. What are considered to be matters of common knowledge today could hardly be acquired in those days even after years of calculated thought and patient research. People used to, undertake hazardous

journeys and spend a whole lifetime struggling to acquire that modest information which is everybody's heritage in the present age of learning. Things which are classed as 'myth' and 'superstition' today were the unquestionable truths of that age. Acts which we now regard as heinous and barbarous were then the order of the day. Methods which appear obnoxious to our moral sense today constituted the very sense of morality, and one could hardly even imagine in those days that there could be a different way of life. Incredulity has assumed such mighty proportions and had become so wide-spread that people refused to consider anything as lofty and sublime unless it appeared in the garb of the supernatural, the extraordinary, and the uncanny. They had developed such complex that they could never imagine a human being to possess a pure and uncorrupted soul or a true saint to be a human being.

In that benighted era, there was a territory -- Arabia--where darkness lay heaviest and thickest. 'The neighbouring countries of Persia, Byzantine and Egypt possessed a glimmer of civilization a faint-light of learning. But Arabia had received no share from their cultural heritage. It stood isolated, cut off by vast oceans of sand. Arab traders, plodding at distances which took them months, carried their wares to and from these countries but they could hardly acquire, any grain of knowledge on their journey. In their own country, they did not have a single educational institution or library. None seemed to be interested in the cultivation and advancement of knowledge. The few who were literate were not educated enough to have anything to do with the existing arts and sciences. They did possess a highly - developed language capable of expressing the finest shades of human thought in a remarkable manner. They also possessed a literary taste of a high order. But the study of the remnants of their literature reveals how limited was their knowledge, how low was their level of culture and civilization, how saturated were their minds with superstitions, how barbarous and ferocious thoughts and customs, and how uncouth and degraded were their moral standards and conceptions.

It was a country without a government. Every tribe claimed sovereignty and considered itself to be an independent unit. There was no law except the law of the jungle. Loot, arson and murder of innocent and weak people had become the order of the day. Life, property and honour were constantly at stake. Different tribes were always at daggers drawn with one another. Any trivial incident was enough to cause a war to blaze with ferocious rage, which sometimes even developed into a country-wide conflagration ceaselessly continuing for several decades.

Indeed, a Bedouin could not understand why he should let off a person of another tribe, whom, he thought, he had every right to kill and plunder. Whatever notions they had of morals, culture and civilization, were primitive and uncouth. They could hardly discriminate between pure and impure, lawful and unlawful, civil and uncivil. Their life was wild. Their methods were barbaric. They revelled in adultery, gambling and drinking. Loot and plunder were their motto, murder and rape their very habits. They would stand stark naked before each other without any qualms of conscience. Even their women- folk would become nude at the ceremony of circumambulation of the Ka'ba. Out of sheer foolish notions of honour, they would bury their daughters alive lest anyone should become their son-in-law. They would marry their step-mothers after the death of their fathers. They were ignorant of even the rudiments of everyday routine of eating, dressing and washing.

As regards their religious beliefs, they suffered from the same evils which were playing havoc with religion the world over. They worshipped stones, trees, idols, stars and spirits: in short everything conceivable except God. They did not know anything about the teachings of the prophets of God. They had an idea that Abraham and Ishmael were their fore-fathers, but they knew next to nothing about their religious preaching and about the God whom they worshipped. The stories of Ad and Thamud were to be found in their folklore, but they contained no traces of the teachings of prophets such as Hud and Salih.

The Jews and the Christians had transmitted to them certain

legendary folk-tales relating to the Israelite prophets. They presented a harrowing picture of those noble souls. Their teachings were adulterated with the figments of their own imagination and their lives were tarred black. Even today, an idea can be had of the religious conceptions of those people by casting a cursory glance at those Israelite traditions which Muslim commentators of the Qur'an had conveyed to us. Indeed, the picture which had been presented of the institution of the Prophethood and of the character of the Israelite prophets is the very anti-thesis of all that those noble followers of truth had stood for.

In such a dark age and in such a benighted country a man is born. In his very childhood his parents die and, a few years later, the sad demise of his grandfather also occurs. Consequently, he is deprived even of that scant training and upbringing which an Arab child of his time could get. In his boyhood he tends the flocks of sheep and goats in the company of Bedouin boys. When of age, he takes to commerce. All his associations and all his dealings were with the Arabs alone, whose condition had been just described. Education has not even touched him; he is completely unlettered and unschooled. He never gets a chance to sit in the company of learned men, for such men were totally non-existent in Arabia. He did have a few opportunities to go out of his country, but those journeys were confined to Syria and were nothing more than the usual business-trips undertaken by Arab trade-caravans. If he met any learned man there or had the occasion to observe any aspect of culture and civilization, those random meetings and stray observations cannot be given any place in the making of his personality. For, such things can never have that profound influence on anyone which might lift him totally out of his environment, transform him completely and raise him to such heights of originality and glory that there remains no affinity between him and the society in which he is born. Nor can they be the means of the acquisition of that profoundly refined aesthetic outlook and moral sensitivity. Surrounded on all sides by stone-hearted people, he himself has a heart overflowing

with the mills of human kindness. He helps the orphans and the widows. He is hospitable to travellers. He harms no one; rather, he goes all out to suffer hardships for the sake of others. Living among those for whom war is bread and butter, he is such a lover of peace that his heart melts for them when, they take up arms and cut each other's throats. He keeps aloof from the feuds of his tribe, and is foremost in bringing about reconciliation. Bred up in an idolatrous race, he is so clear-minded and possesses such a pure soul that he regards nothing in the heavens and the earth worth worshipping except the One True God. He does not bow before any created thing and does not partake of the offerings made to idols, even in his childhood. Instinctively he hates all kinds of worship of the creatures and objects besides God. In brief, the towering and radiant personality of this man; in the midst of such a benighted and dark environment, may be likened to a beacon-light illumining a pitch-dark night or to a diamond shining in a heap of dead stones.

After spending a great part of his life in such a chaste, pure and civilized manner there comes a revolution in his being. He is fed up with the darkness and ignorance massed around him. He wants to swim clear of the horrible sea of ignorance, corruption, immorality, idolatry and disorder which surrounds him on all sides. He finds everything around him out of harmony with his soul. He retires to the hills, away from the hum and drum of habitation. He spends days and nights in perfect seclusion and meditation. He fasts so that his soul and his heart may become still purer and nobler. He muses and ponders deep. He is in search of such a light which might melt away the encompassing darkness. He wants to get hold of that power with which he might bring about the downfall of the corrupt and disorderly world of his day and lay the foundations of a new and better world. Lo! A remarkable revolution comes over his person; All of a sudden his heart is illuminated with the Divine Light, giving to him the power he had yearned for. He comes out of the confinements of his cave, goes to the people and addresses them in the following strain:

The idols which you worship are a mere sham. Cease to worship them from now on. No mortal being, no star, no tree, no stony, no spirit is worthy of human worship.

Therefore, bow not your heads in worship before them. The entire universe with everything that it contains belongs to God Almighty alone. He alone is the Creator, the Nourisher and the Sustainer and consequently, the real Sovereign before Whom all should bow down and to whom all should pray and render obedience. Thus worship Him alone and obey His commands only. Loot and plunder, murder and rape, injustice and cruelty- all the vices in which you indulge are crimes in - the sight of God: Give up your evil ways; He hates them all. Speak the truth. Be just. Do not kill anyone. Do not rob anyone. Take your lawful share and no more. Give what is due to others in a just manner. You are human beings and all human beings are equal in the sight of God. None is born with the slur of shame on his face, nor has anyone come into the world with the mantle of honour hung around his neck. He alone is high and honoured who is God-fearing and pious, true in words and deeds. Distinctions of birth and glory of race are no criteria of greatness and honour. The one who fears God and does good deeds is the noblest of all. One who is shorn of love of God and is steeped in bad manners is doomed. There is an appointed day after, your death when you shall have to appear before your Lord. You shall be called to account for all your deeds- good or bad, and you shall not be able then to hide anything. The whole record of your life shall be an open book to Him. Your fate shall be determined by your good or bad actions. In the court of the True Judge-the Omniscient God-the question of unfair recommendation and favouritism does not arise. You shall not be able to bribe Him. No consideration will be given to your pedigree or parentage. True faith and good deeds alone will stand you in good stead at that time. He who will be fully equipped with them shall take his abode in the Paradise of eternal happiness, while the one who is devoid of them shall be cast in the fire of Hell.

This is the message with which he comes. The ignorant nation turns against him. Abuses and stones are showered at his august person. Every conceivable torture and cruelty was perpetrated on him. And this continues not for a day or two but uninterruptedly for thirteen long agonizing years. At last he was exiled. But he is not given respite even there. He is tormented in various ways in his abode of refuge. The whole of Arabia is incited against him. He is persecuted and hounded down continuously for full eight years. He suffers it all, but does not budge an inch from the stand he has taken. He is resolute, firm and inflexible in his purpose and stand.

One might inquire; how is it that his nation became his worst enemy? Was there any dispute about gold and silver or other worldly possessions? Was it due to any blood feud? Did he ask for anything from them? No! The whole enmity was based on the fact that he had asked them to worship the One True God and to lead a life of righteousness, piety and goodness. He had preached against idolatry and the worship of other beings besides God and had denounced their wrong way of life. He had struck at the roots of priest-craft. He had inveighed against all distinctions of high and low between human beings, and had condemned the prejudices of clan and race as sheer ignorance. And he wanted to change the whole structure of society which had been handed down to them from time immemorial. In their turn, his countrymen told him that the principles of his mission were hostile to their ancestral traditions and asked him either to give them up or to bear the worst consequences.

One might ask, for what did he suffer all those hardships? His nation offered to accept him as its king and lay all the riches of the land at his feet if only he would leave preaching his religion and spreading his message. But he chose to refuse tempting offers and to suffer for his cause, instead. Why? Was he to gain in any way if those people became godly, pious and righteous?

Why was it that he cared not a jot for riches and luxury, for kingship and glory, for ease and plenty? Was he playing for

some higher material gains so that these blessings sank into insignificance in comparison with them? Were those gains so tempting that he could choose to go through fire and sword and bear tortures of the soul and torments of the body with equanimity for years? One has to ponder over it deeply to find an answer.

Can anyone ever imagine a higher example of self- sacrifice, fellow-beings benevolence and charity towards his fellow beings than that a man would ruin his own happiness for the good of others while those very people for whose betterment he was striving to his utmost would stone him, abuse him, banish him and give him no quarter even in his exile, and that, in spite of it all, he would persist striving for their well-being?

Can any insincere person undergo so much suffering for a false cause? Can any dishonest speculator and visionary exhibit such firmness and determination for his ideal so as to stick his guns to the very last and remain unruffled and unperturbed in the face of dangers and tortures of every conceivable description when a whole country rises up in arms against him? This faith, this perseverance and this resolution with which he led his movement to its ultimate success is, therefore, an eloquent proof of the supreme truth of his cause. Had there been the slightest element of doubt and uncertainty in his heart, he could never have been able to brave the storms which continued in all their fury for twenty-one long years. This is one aspect of the revolution wrought in his being. The other is even more wonderful and remarkable.

No doubt he possessed an excellent character and charming manners, and was highly cultured, yet there was nothing so deeply striking and so radically extraordinary in him that could make man expect something great and revolutionary from him in future. Of course he was known among his acquaintances as a sober, calm, gentle, law-abiding and good-natured citizen. But when he came out of the cave with a new message he was imbued with qualities that were

unique and hitherto unsuspected: indeed he was completely transformed. Here is a glimpse of his personality:

When he began preaching his message the whole of Arabia stood in awe and wonder and was bewitched by his wonderful eloquence and oratory. It was so impressive and captivating that his worst enemies were afraid of hearing it, lest it should penetrate deep into the recesses of their hearts or the very marrows of their beings and carry them off their feet and make them bid good-bye to their old religion and culture. It was so matchless that the whole Arab legions of poets, preachers and orators of the highest calibre failed to bring forth its equivalents in beauty of language and splendour of diction when he threw the challenge to his opponents to put their heads together and produce even a single verse like the one he had recited.

Along with this, he now appeared before his people as a unique philosopher, a wonderful reformer, a revolutionary, moulder of culture and civilization, an illustrious politician, a great leader, a judge of the highest eminence and an incomparable general. This unlettered Bedouin, this dweller of the desert, spoke with such learning and wisdom the like of which none had said before and none could say after him. He expounded the intricate problems of metaphysics and theology. He delivered speeches on the principles of the decline and fall of nations and empires, supporting his thesis by the historical data of the past. He reviewed the achievements of the old reformers, passed judgments on the various religions of the world, and gave verdicts on the differences and the disputes between nations. He taught ethical canons' and principles of culture. He formulated such laws of social and economic organization, group conduct and international relations that even eminent thinkers and scholars can grasp their true wisdom only after life-long research and vast experience of men and things. Indeed, as man advances in theoretical knowledge and practical experience, so would their beauties progressively unfold themselves.

This silent and peace-loving businessman who had never handled a sword before; who had no military training, who had but once witnessed a battle and that also just as a spectator, turned suddenly into such a great warrior that he did not even once retreat in the fiercest of battles. He proved to be such a great military general that he conquered the whole of Arabia in nine years, in the days when the weapons of war were primitive and means of communication, poorest. His military acumen and efficiency developed to such a high pitch and the military spirit which he infused and the military training which he imparted to motley crowd of Arabs (who had no equipment worth the name.) wrought such a miracle that within a few years they overthrew the two most formidable military powers of the day and ultimately became the masters 'of the greater part of the then known world.

This reserved and quiet man who, for full forty years, had never given proof of any political interest or activity, appeared suddenly on the stage of the world as such a great political reformer and statesman that without the aid of radio and wireless and press he brought together the scattered inhabitants of a desert of twelve hundred thousand square miles, a people who were warlike, ignorant, unruly, uncultured and plunged in internecine tribal. Warfare under one banner, one law, one religion, one culture, one civilization and one form of government.¹

¹ *Sir William Muir, an adverse critic of Islam, admits in his book, Life of Muhammad: "The first peculiarity, then, which attracts our attention is the subdivision of the Arabs into innumerable bodies, each independent of the others; restless and often at war amongst themselves, and even when united by blood or by interest, ever ready on some insignificant, cause to separate and give way to an implacable hostility. Thus at the era of Islam the retrospect of Arabian history exhibits, as in the Kaleidoscope an ever- varying state of combination and repulsion, such as had hitherto rendered abortive any attempt at a general union ... The problem had yet to be solved, by what force these tribes could be subdued or drawn to one common centre; and it was solved by Muhammad." [Addition by Translator]*

He changed their modes of thought, their very habits and their morals. He turned the uncouth into the cultured, the barbarous into the civilized, the evildoers and bad characters into pious, God-fearing and righteous persons. Their unruly, and stiff-necked, natures were transformed into models of obedience and submission to law and order. A nation which had not produced a single great man worth the name for centuries, under his influence and guidance gave birth to thousands of noble souls who went forth to far-off corners of the world to preach and teach the principles of religion, morals and civilization.

He accomplished this feat not through any worldly lure, or by means of oppression and cruelty, but by his captivating manners, his endearing character and his convincing teaching. With his noble and gentle behaviour he befriended even his enemies. He captured the hearts of the people with his unbounded sympathy and the milk of human kindness. He ruled justly. He did not oppress even his deadly enemies who were after his life, who had pelted him with stones, who had turned him out of his native place, who had pitched the whole of Arabia against him nay, not even one who had chewed raw the liver of his dead uncle in frenzy of vengeance. He forgave them all when he triumphed over them. He never took revenge from anyone for his personal grievances for the wrongs perpetrated on his person.

In spite of the fact that he became the ruler of his country, he was so selfless and modest that he remained simple and sparing in his habits. He lived poorly, as before, wore coarse clothes, ate the simplest food of the poor, and sometimes went without any food at all. He used to spend whole nights standing in prayer before his Lord. He came to the rescue of the destitute and penniless. He felt not the least insult in working like a labourer. Till his last moments there was not the slightest tinge of royal pomp and show or hauteur of the high and the rich in him. Like a common man he would sit and walk with people and share their joys and sorrows. He would so mix up and mingle with the crowd that a stranger would find it

difficult to single out the leader of the people and the ruler of the nation from the rest of the company.

In spite of his greatness his behaviour with the humblest person was that of an ordinary human being. In the struggles and endeavours of his whole life he did not seek any reward or profit for his own person, nor left any property for his heirs. Even his personal legacy was for his family, it was left for the Ummah. He did not ask his adherents to earmark anything for him or his descendants, so much so that he forbade his progeny from receiving the benefit of Zakat, lest his followers at any future time may dole out the whole share of Zakat to them.

The achievements of this great man do not end here. In order to arrive at a correct appraisal of his true stature one has to view it in the background of the history of the world as a whole. That would reveal that this unlettered dweller of the desert of Arabia, who was born in the dark ages some 1400 years ago, was the real pioneer of the Modern Age and the true leader of humanity. He is not only the Leader of those who accept his leadership but of those who also do not acclaim him as such; even of those who denounce him! The only difference is that the latter are unaware of the fact that his guidance is still imperceptibly influencing their thoughts and their actions and is the governing principle of their lives and the very spirit of the modern times.

It was he who turned the course of human thought from superstition-mongering, love for the unnatural and the inexplicable and monasticism towards rational approach, love for reality and a pious, balanced worldly life. It was he who, in a world which regarded only supernatural happenings as miracles and demanded them for the verification of the truth of a religious mission, inspired the urge for rational proof and the faith in them as the criterion of truth. It was he who opened the eyes of those who had been accustomed till then to look for the signs of God in the unusual, the extraordinary, and the super-natural and, instead made them seek the signs of the Creator to the natural phenomenon spread all around the man. It was he who, in place of idle speculation led human beings to the path

of rational understanding and sound reasoning on the basis of observation, experiment and research. It was he who clearly defined the limits and functions of sense-perception, reason and intuition. It was he who brought about a rapprochement between the spiritual and the material values. It was he who harmonized Faith with Knowledge and Action. It was he who integrated the scientific spirit with the power of religion and who evolved true religiosity on the basis of the scientific spirit.

It was he who eradicated idolatry, man-worship and polytheism in all forms so thoroughly and inspired such a firm faith in the Unity of God that even those religions which were based entirely on superstitions and polytheism were compelled to adopt a monotheistic theme. It was he who changed the basic concepts of ethics and spirituality. To those who believed that asceticism and self-annihilation alone formed the standard of moral and spiritual purity that purity could not be achieved except by running away from worldly life, disregarding all the urges of the flesh and subjecting the body to all types of tortures, it was he who showed the path of spiritual evolution, moral emancipation and attainment of salvation through active participation in the practical affairs of the world around them.

It was he who brought home to man his true worth and dignity. Those who believed that none but a God incarnate or a son of God could be their guide and leader were told that just a human being like them, without any claims or pretensions to Godhead, could represent the heavenly kingdom and serve as vicegerent of God on earth. Similarly, those who used to worship and pay homage to persons who happened to yield some power or authority were told not to degrade themselves since no man was superior to any other man. It was he who stressed the point that no person could claim holiness, authority and lordship as his birth-right and that none was born with the stigma of untouchability, slavery or serfdom on his person. It was he and his teaching which stimulated the ideas of the unity of mankind, equality of human beings, true democracy and real freedom in the world.

Leaving aside this realm of thought and moving a bit further, one will find countless practical results of the leadership of this unlettered person firmly impressed on the laws and ways of the world. So many principles of good behaviour, culture and civilization, purity of thought and deed which are prevalent in the world today, owe their origin to him. The social laws which he enunciated have infiltrated deep into the structure of man's social life and this process continues up to this day. The basic principles of economics which he taught have inspired many a movement for social reform in human history and hold out fresh promise for the future. The laws of government which he formulated brought about many an upheaval in the political nations and theories of the world and continue to assert their influence even today. The fundamental principles of law and justice which bear the stamp of his genius have influenced, to a remarkable degree, the administration of justice in the courts of nations, and form a perpetual source of guidance even for the jurists of the future. The unlettered Arab was the first person who set on foot for the first time practically the whole framework of international relations, and regulated the laws of war and peace. For no one had previously even the remotest idea that there could also be an ethical code of war and that relations between different nations could be regulated on the ground of common humanity.

In the cavalcade of world history the sublime figure of this wonderful person towers so high above all the great men of all times who are famous as heroes of nations that they appear as dwarfs in his company. None of them possessed a genius capable of making any deep impression on more than one or two aspects of human life. Some are the exponents of theories and ideas but are deficient in practical action. Others are men of action but suffer from paucity of knowledge. Some are renowned as statesmen only others are masters of strategy and manoeuvring. Some have concentrated on one aspect of social life in a manner that other aspects have been overlooked. Others have developed their energies to ethical and spiritual verities but have ignored economics and politics. Some others

have taken to economics and politics, but neglected the moral and the spiritual aspects of life. In short, one comes across heroes who are adepts and experts in one walk of life only. His is the only example where all excellence has been blended into one personality. He is a philosopher and a seer and also a practical embodiment of his own teachings. He is a great statesman as well as military genius. He is a legislator and also a teacher of morals. He is a spiritual luminary as well as a religious guide. His vision penetrates every aspect of life and there is nothing which he touches and does not adorn. His orders and commandments cover a vast field from the regulation of international relations down to the habits of everyday life like eating, drinking and cleanliness of the body. On the foundations of his theories, he established a civilization and a culture and produced such a fine equilibrium in the conflicting aspects of life that there cannot be found even the slightest trace of any flaw, deficiency, or incompleteness. Can anyone point out any other example of such a perfect and all- round personality?

Most of the famous personalities of the world are said to be the products of their environment. But his case is unique. His environment seems to have no part in the making of his personality. It also cannot be proved that historically his birth synchronized with the older of things in Arabia at that time. What one can say at the most is that the circumstances in Arabia cried aloud for the appearance of such a person who could weld together the warring tribes into one nation and could lay the foundation of their economic solidarity and well- being by bringing other countries under their sway-in short, a national leader who would have had all the traits of an Arab of those days and through cruelty, oppression, bloodshed, deceit and hypocrisy, or by any other fair or foul means, could have enriched his own people, and left a kingdom as a heritage for his successors. One cannot prove any other crying need of the history of Arabia of that time.

What one can say at the most in the light of the modern idealistic as well as materialistic interpretations of history is

that the time and the environment demanded the emergence of a leader who could create a nation and build up an empire. But these philosophies cannot explain how such an environment could produce a man whose mission was to teach the best morals, to purify humanity of all dross and to wipe out the prejudices and superstitions of the days of ignorance and darkness, who looked beyond the watertight compartments of race, nation and country, who laid the foundations of a moral, spiritual, cultural and political super-structure for the good of the world and not for his country alone, who practically and not theoretically placed business transactions, civics, politics and international relations on moral bases and produced such a balanced and temperate synthesis between the worldly life and spiritual advancement that even to this day it is considered a masterpiece of wisdom and foresight exactly in the same way as it was considered in his own lifetime. Can anyone honestly call such a person as the product of the all-pervading darkness of Arabia?

He does not only appear to be independent of his environment. Rather, when we look at his achievements we are irresistibly drawn to the conclusion that he actually transcends all limitations of time and space. His vision breaks through all temporal and physical barriers, passes beyond centuries and millenniums and comprehends within itself entire human activity and the whole of human history. He is not one of those whom history has cast into its dustbin, nor is he praised only because he was just a good leader in his own time. He is that unique and incomparable leader of humanity who marches with, the time, who is as modern in every age and in every era as he was in his own period of time: Truly, his teachings are as modern, as tomorrow morn.

Those whom people style as "makers of history" are only "creatures of history". In fact, in the whole history of mankind, he is the unique example of a "maker of history". One may scan the lives and circumstances of the great leaders of the world who brought about revolutions and one will find that on each such occasion the forces of revolution were gathering

momentum for the destined upheaval, were, taking their course in certain directions and were only waiting for a propitious moment to burst out. In harnessing these forces in time for action the revolutionary leader played the part of an actor for whom the stage and the role are set beforehand. On the other hand, amidst all "makers of history" and revolutionary figures of all times, he is the only person who had to find ways and means to bring together the wherewithal of revolution, who had to mould and produce the kind of men he wanted for his purpose, because the very spirit of revolution and its requisite paraphernalia were non-existent in those people among whom his lot was cast.

He made an indelible impression on the hearts of thousands of his disciples by his forceful personality and moulded them according to his liking. By his iron-will he prepared, the ground for revolution, moulded its shape and features, and directed the currents of events into channel as he wished and desired. Can anyone cite another example of a maker of history of such distinction, another revolutionary of such brilliance and splendour?

One may ponder over this matter and wonder how in the dark ages 1400 years back, in a benighted region of the earth like Arabia, an unlettered Arab trader and herdsman came to possess such light, such knowledge, such power, such capabilities and such finely developed moral virtues? One may say that there is nothing peculiar about his message. It is the product of his own mind. If it is so, then he should have proclaimed himself to be God. And if he had made such a claim at that time, the people of earth who did not hesitate in calling Krishna and Buddha as gods and Jesus as the Son of God, just out of their own fancy and who could, without compunction, worship even the forces of nature like fire, water and air-would have readily acknowledged such a wonderful person as the Lord God Himself.

But lo, his assertion is just to the contrary. For he proclaimed that he was merely a human being like others. He said that he had not brought anything to them of his own

accord: whatever has been revealed to him is from God. He belongs to Him. This message, the like of which the whole humanity is not able to produce, is the message of God. It is not the product of my own mind. Every word of it has been sent down by Him and all glory to Him Whose Message it is. All the wonderful achievements which stand to my credit in your eyes, all the law which I have given, all the principles which I have enunciated and taught—none of them is from me. I find myself thoroughly incompetent in producing such things out of my sheer personal ability and capability. I take to Divine Guidance in all matters. Whatever He wills I do, what He directs I proclaim. What a wonderful and inspiring example of honesty, integrity, truth and honour it is! A liar and a hypocrite generally tries to ascribe to himself all the credit for the deeds of others also even when the falsehood of his statement can be easily proved. But this great man does not appropriate the credit of any of those achievements to his own person even when none could contradict him, as there was no method of finding out the source of his inspiration. What more proof of perfect honesty of purpose, uprightness of character and sublimity of soul can there be? Who also can be a more truthful person than he who received such unique gifts and embellishments through a secret channel and still he out-rightly pointed out the source of all enlightenment and inspiration? All these factors lead to the irresistible conclusion that such a man was the true Messenger of God. 1

[Such was the Holy Prophet Muhammad (peace be upon him). He was a man of extraordinary merits, a paragon of virtue and goodness, a symbol of truth and veracity, a great apostle of God, His Messenger to the entire world. His life and thought, his truth and straightforwardness, his piety and goodness, his character and morals, his ideology and achievements all stand as unimpeachable proofs of his Prophethood. Any human being who studies his life and teachings without bias will testify that verily he was the true Prophet of God and the Qur'an—the Book he gave to mankind is the true Book of God. No unbiased and serious seeker after truth can escape this conclusion.]

LIFE AFTER DEATH

Is there any life after death; if so, what kind of life is it? This question lies far beyond the ken of our perception. We do not have the eyes with which we could see beyond the frontiers of worldly life and find out what lies beyond it. We do not have the ears with which we could hear anything from beyond these frontiers. Nor do we have any instrument by which we could determine with certainty whether there is any, life beyond death. Therefore, the question whether there is any life after death lies completely outside the province of scientific knowledge which is concerned with the classification and interpretation of sense data. Anyone who asserts in the name of science that there is no life after death, therefore, makes a very unscientific statement. Merely on the basis of scientific knowledge, we can neither affirm that there is a life after death nor deny it. Until we discover a dependable means of acquiring knowledge about this matter, the correct scientific attitude

Furthermore, this must also be clearly understood that, now, through Muhammad (peace be upon him) alone can we know the straight path of Islam. The Qur'an and the life-example of Muhammad (peace be upon him) are the only reliable sources that are available to mankind to learn God's Will in its totality. Muhammad (peace be upon him) is the Messenger of God for the whole of mankind and the long chain of prophets has come to an end with him. He was the last of the prophets and all the instructions which it was God's Will to impart to mankind through direct revelation were sent by Him through Muhammad (peace be upon him) and are enshrined in the Qur'an and the Sunnah. Now, whoever is a seeker of truth and anxious to become an honest Muslim, a sincere follower of the way of God, it is incumbent upon him to have faith in God's last Prophet, accept his teachings and follow the way that he has charted for man. This is the road to success and salvation. [Addition by translator]

would be neither to affirm nor to deny the possibility of life after death. The question is beyond its jurisdiction.

But can we possibly maintain this attitude in life? Can we afford to adhere to this neutrality? Theoretically speaking, this may hold good but looking to the hard realities of life which we have to face on every turn and pass, our answer would be: certainly not. If we do not have the means to know a thing directly, it is of course possible for us, from a purely rational point of view, to refrain from either affirming or denying it. But if the thing is directly concerned with our everyday life, we cannot maintain that attitude and must either affirm or deny its existence. In order to live a full life on the earth we must have a definite attitude towards such problems. These questions simply cannot be avoided. For instance, if you do not know a person with whom you do not have any dealings, you may refrain from forming an opinion about his integrity and trustworthiness. But if you have to deal with him, you must do so either on the assumption that he is an honest man or on the supposition that he is not. You may also proceed with the idea that until his honesty is either proved or disproved in practice, you will deal with him on the assumption that his integrity is doubtful. But this manner of dealing with him would, in effect, be no different from the way you would deal with him if you were convinced of his dishonesty. Therefore, a state of doubt between affirmation and denial is possible only as an abstract idea; it cannot form the basis of practical dealings, which require a positive attitude of either affirmation or denial.

A little reflection should help us to see that the question of life after death is not merely a philosophical question; it is deeply and intimately related to our everyday life. In fact our moral attitude depends entirely upon this question. If a person is of the view that the life of this world is the only life and that there is no life of any kind after that, he must develop a particular type of moral attitude. A radically different kind of attitude and approach is bound to result if he believes that this life is to be followed by another life where one will have to render account of all one's acts in this world and that one's

ultimate fate in the Hereafter will depend upon one's conduct in worldly life. Let us try to understand this through a simple example. A person undertakes journey from Lahore to Karachi on the assumption that he is travelling to his final destination where he will be beyond the reach of the police that could haul him up for an offence, and the jurisdiction of the courts of justice that could bring him to book. Another person undertakes the same journey knowing that it is only the first stage of a longer journey which will carry him, beyond Karachi, to a land overseas which is ruled by the same sovereign as that of Pakistan. He also knows that the court of that sovereign has complete secret dossiers of his activities in Pakistan and that this record will be fully examined there in order to decide what position and treatment he deserves by virtue of his past performance. Now, it should be easy to realize how different the conduct of these two travellers of the same train will be. The former will prepare himself only for the journey up to Karachi, whereas the latter will keep in view also the requirements of the further stages of the long journey. The former will assume that all the gains that he can possibly make, or all the losses or harms that he might suffer will be confined to the journey up to Karachi, and that will be the end of it. The latter, on the other hand, will know that the real gains or losses of the journey will be realized in its last stages and not in the first. The former will keep in view only those results of his actions as are likely to manifest themselves up to the time that he reaches Karachi; the latter's visit will extend to the long- term results likely to unfold themselves in the distant overseas lands where his journey will eventually take him.

Now it is obvious that this difference between the approaches and attitudes of the two travellers results directly from their view of the nature of their journey and its end. Similarly, a person's views in regard to life after death have a decisive influence upon his moral conduct in this world. The direction of every step that he takes in his practical life will depend upon whether he treats this worldly life as the first and last stage of life or whether he also has in view the Hereafter

and the consequences of his conduct in this world or the next one. He will move in one direction in the first instance and in exactly the opposite direction in the other instance.

From this it should be clear that the question of life after death is not merely a fruitless intellectual or philosophical exercise but a question that intimately concerns and vitally affects our everyday life. There is, therefore, no justification for any scepticism in this matter. Any attitude that is determined by scepticism in regard to the Hereafter could not in effect be any different from the one based on a definite rejection of the idea of a life after death. We are, therefore, obliged to make up our minds whether there is a life after death or not. If science cannot help us here, we must seek the aid of rational thinking and logical reasoning.

But what is the material upon which we could base this logical reasoning? There is, first, man himself, and then the system of the universe. We shall, therefore, try to study man against the background of the Universe and see whether all his requirements are fulfilled within this system or whether some of them remain unsatisfied and need some other kind of system for their satisfaction.

Now man has various aspects. First of all, he has a body which is composed of various minerals, salts, gases and water. The Universe is a vast system containing, from tiny specks of dust to the large planets moving in their orbits. We find, ourselves dazzled with the spectacle of a plethora of things: the earth, stones, metals, salts, gases, rivers, oceans and an unending array of things need a set of laws to govern their existence and operation, and all these laws are at work within the Universe. They provide a free opportunity for the various elements and forces of nature to play their part in the Universe; similarly, the human body has a full and free opportunity to live and work under these laws. Secondly, man is a being who has grown through nourishment derived from the things around himself. Similarly, there are various kinds of trees, plants and herbs in the Universe which are governed by the laws that are essential for growing bodies.

Moreover, man is a living being who moves and acts of his own free will; he procures food for himself, protects himself and ensures the preservation of the species. Again, there are various other beings of this kind in the Universe: on land, in water and in the air, there are myriads of animals whose lives and functions are governed completely by the laws which are sufficient to cover the whole gamut of their activities.

Above all, there is the moral aspect of man's being, which is endowed with the consciousness of good and evil, the faculty to discriminate between the two, and the power to do good as well as evil. Man's nature demands that good deeds should have good results and evil deeds should lead to evil consequences. He can discriminate justice from tyranny, truth from falsehood, right from wrong, mercy from cruelty, kindness from arrogance, generosity from meanness, trustworthiness from breach of trust and so on and so forth. These qualities are not abstract ideas but are actually experienced in human life and have a deep and far-reaching effect on human culture. Therefore, the nature with which man is endowed strongly demands that his acts should lead inexorably to their moral consequences, in the same way as they lead to their physical effects.

But let us look around and reflect a little deeply upon the system of the Universe. Can the moral consequences of human actions fully unfold themselves in this system? On the basis of the body of knowledge that we possess we can confidently assert that this is not possible, because, for all that we know, there is no other creature in the Universe which is endowed with moral consciousness. The whole system is governed by the physical laws of the Universe, and the moral laws of the human realm are not at work anywhere in their full measure. For instance, money carries both value and weight in human affairs but truth often lacks both. The mango seed always ultimately yields mangoes, the devotee of truth, on the other hand, sometimes receives bouquets but sometimes, rather often, brickbats. The material objects in the world are governed by law which always leads to certain pre-determined results, but

within the dynamics of the working of these laws the operation of the moral forces in the human world is not so manifest. The laws of nature often fail to ensure the logical moral consequences of human actions; and even where we find such consequences they occur only to the extent the laws of nature permit. It is a physical world that we live in. And it often happens that the actual consequences of an act under the laws of nature are simply contrary to what the law of ethics demands. Through cultured and civilized life and political organization, man has no doubt striven to some extent to ensure that the acts of man lead to set and pre-ordained moral consequences according to a code of ethics. But these efforts have been on a very limited scale and extremely deficient. They have been vitiated, on the one hand, by the operation of natural laws, and on the other by man's own weaknesses and shortcomings.

Let us try to understand this with the help of a few examples. If a person sets fire to the house of an enemy, the house will be gutted; this will be the natural result of the act. The moral consequence of the act should be the punishment of the criminal commensurate with the damage that he has caused to the family whose home he has burnt. But this consequence can come about only if the culprit can be traced and apprehended by the police, the charge against him is proved, and the court can estimate fully the loss that his offence has caused to the affected family and its future generations, and then awards to the offender a punishment commensurate with his crime. If any of these conditions is not duly fulfilled, the moral consequence will either not manifest itself at all or will unfold itself only partially; nay, it is quite possible that the culprit may go scot-free and even remain happy and become prosperous after having ruined his enemy.

Let us take another example: We often find that a few people manage, by hook or by crook, to acquire a strong hold over a whole community, which begins to follow them. Taking advantage of this position these leaders bamboozle their people into following their jingoism and militant imperialism. They

lead their people into war with their neighbours. Several countries are ruined in these wars, millions of men are killed and many more are forced to live in misery and degradation. Their misdeeds have far reaching effect on human history for countless generations, even many long centuries. Now, is it possible for such criminal maniacs to be punished sufficiently for their crimes and follies in this life? Indeed, they would not be adequately punished even if they were all literally thrown to the wolves, or burnt alive, or subjected to any other torture of which man is capable. No conceivable punishment could possibly be measured against the grave harm caused by them to millions of men for countless generations. Under the natural laws that govern the system of the Universe they could not possibly be awarded punishment commensurate with their crimes and follies. Even if a Chinghiz or a Hitler is torn to pieces, this punishment stands with no comparison to the wrongs they perpetrated on humanity.

Or, on the other hand, take the example of the great prophets, the sages and the pious and virtuous men who called mankind to the truth and the right path and guided them out of darkness into light, and whose ideas and teachings and practical examples have benefited millions of men for centuries. And they did all this good to mankind, bracing all the tempests of adversity that came in their way and suffering miserably at the hands of the vested interests. It is possible to reward such men adequately in this short span of life within the limits of the physical laws that govern the world?

As we have argued above, the laws that govern the present system of the Universe do not allow an opportunity for the full unfolding of the moral consequences of human actions. Secondly, the actions of men during their short span of life on earth often have reactions and effect so widespread and lasting that their full consequences must take thousands of years to unfold and manifest themselves fully; and it is obviously impossible for any person, under the present laws of nature, to attain such a long career on earth. From this it logically follows that while the present physical world and its natural laws are

enough for the material and animal constituents of man, they are utterly inadequate for the moral element of his being. This component calls for another world where the law of ethics of the governing law and the laws of nature are subservient to it; where life is unlimited; where all the moral consequences of human actions in the material world that could not manifest them there, should manifest themselves fully and in the proper form. It demands a world where truth and righteousness, and, not gold and silver, carry weight; where fire burns only such things as deserve to be burned according to the moral law; where happiness and comfort are the lot of the virtuous and pain and misery the plight of, the wicked. Both nature and reason demand such an order.

So far as logical reasoning is concerned, it only indicates that such a world ought to be. But as to the question whether such a world does in fact exist, neither reason nor knowledge can give us a categorical answer. And it is here that the Qur'an helps us. It assures us that the world that our nature as well as our reason demands shall be a reality one day. The present system of the Universe, which was created in accordance with physical laws, will be demolished at one stroke; and it will be replaced by another world where the earth, the heavens and all other things will be essentially different from what they are here. God, Almighty will then resurrect all the men who were born from the beginning of creation down to its end, and will make all of them appear before Himself at one time. The records of all the deeds of individuals, communities, and mankind at large, will be there without the slightest error or omission. Also there will be complete reports of the effects and consequence of all human actions in the material world; and all the generations of men affected by them will be present in the witness box. Every particle affected in any way by the deeds or words of men will tell its own story. And the limbs, the ears, the eyes and all other parts of the human body will stand witness how they were used or abused in life. On the basis of this unimpeachable evidence and those complete records; Allah, the Supreme Sovereign of the Universe, will decide

each case with perfect justice and pronounce the reward or penalty as the case may be. The reward as well as the punishment will be of a magnitude that cannot even be estimated by the limited standards of the material world. The standards of time and space, and weights and measurements, and the natural laws, will be essentially different from those prevailing in the present world. The virtues whose beneficent effects extend over several centuries in this world will be fully rewarded there, and neither death nor illness nor old age will be able to cut short the enjoyments of the reward. On the other hand, the evil deeds whose effects and consequences blight the lives of millions in this world for hundreds of years will be punished fully, and neither death nor coma will be able to relieve the pain and distress of the sufferer.

If the existing system of the Universe with its present natural laws is a possibility and are a reality, why should another world with a different set of natural laws is regarded as an impossibility?



Tauheed o Risalat

aur

Zindagi Baad Maut ka Aqli Saboot

*(Rational Proof of Monotheism, Prophethood,
and Life After Death)*

Maulana Syed Abul Ala Maududi

(Rahmatullahi Alaihi)

Roman Urdu Translation

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AQL KA FAISLA

(The Decision of Intellect)



Bade bade shehron mein hum dekhte hain ke saikron karkhanay bijli ki quwwat se chal rahay hain, relain aur tram gariyan rawan dawan hain, shaam ke waqt dafatan hazaron qumqumay roshan ho jatay hain, garmi ke zamana mein ghar ghar pankhay chaltay hain.

Magar in waqiat se na toh hamare andar hairat o istijaab ki koi kaifiyat paida hoti hai aur na in cheezon ke roshan ya mutaharrik hone ki illat mein kisi qism ka ikhtilaf hamare darmiyan waqay hota hai.

Yeh kyun? Is liye ke in qumqumon ka talluq jis bijli ghar se hai is ka haal bhi humein maloom hai. Is bijli ghar mein jo log kaam karte hain un ke wujood ka humein ilm hai. Un kaam karne walon par jo engineer nigrani kar raha hai, is ko bhi hum jantay hain.

Humein yeh bhi maloom hai ke woh engineer bijli banane ke kaam se waqif hai, is ke paas bohat si kalain hain aur un kalon ko harkat de kar woh is quwwat ko paida kar raha hai jis ke jalway humein qumqumon ki roshni, pankhon ki gardish, relon aur tram gariyon ki sair, chakkiyon aur karkhanon ki harkat mein nazar aatay hain.

Pas bijli ke aasaar ko dekh kar is ke asbaab ke mutalliq hamare darmiyan ikhtilaf-e-raye waqay na hone ki wajah sirf yeh hai ke in asbaab ka poora silsila hamare mahsoosat mein dakhil hai aur hum is ka mushahada kar chuke hain.

Farz kijiye ke yahi qumqumay roshan hotay, isi tarah pankhay gardish karte, yunhi relain aur tram gariyan chaltin, chakkiyan aur machinen harkat kartin, magar woh taar jin se bijli un mein pohanchti hai hamari nazron se poshida hotay. Bijli ghar bhi hamare mahsoosat ke daire se kharij hota, bijli ghar mein kaam karne walon ka bhi humein kuch ilm na hota aur yeh bhi maloom na hota ke is karkhana ka koi engineer hai jo apne ilm aur apni qudrat se is ko chala raha hai.

Kya us waqt bhi bijli ke in aasaar ko dekh kar hamare dil aisay hi mutmain hotay? Kya us waqt bhi hum isi tarah in mazahir ki illaton mein ikhtilaf na karte?

Zahir hai ke aap is ka jawab nafi mein denge, kyun? Is liye ke jab aasaar ke asbaab poshida hon aur mazahir ki illatain ghair maloom hon toh dilon mein hairat ke sath be-itminani ka paida hona, dimaghon ka is raaz-e-sarbasta ki justuju mein lag jana aur is raaz ke mutalliq qiyasat o aara ka mukhtalif hona ek fitri baat hai.

FAREEQ AWWAL: Qiyas o Guman Karne Wale

(Group 1: Those who guess and assume)

Ab is mafroozay par silsila-e-kalaam ko aage badhaiye. Maan lijiye ke yeh jo kuch farz kiya gaya hai dar-haqeeqat aalam-e-waqia mein maujood hai. Hazaron lakhon qumqumay roshan hain, lakhon pankhay chal rahay hain, gariyan daur rahi hain, karkhanay harkat kar rahay hain aur hamare paas yeh maloom karne ka koi zariya nahi hai ke in mein kaun si quwwat kaam kar rahi hai aur woh kahan se aati hai. Log in mazahir o aasaar ko dekh kar hairan o shashdar hain. Har shakhs in ke asbaab ki justuju mein aql ke ghoray daura raha hai.

Koi kehta hai ke sab cheezain aap se aap roshan ya mutaharrik hain, in ke apne wujood se kharij koi aisi cheez nahi hai jo inhein roshni ya harkat bakhshne wali ho. Koi kehta hai ke yeh cheezain jin madon se bani hui hain, unhi ki tarkeeb ne in ke andar roshni aur harkat ki kaifiyatain paida kar di hain.

Koi kehta hai ke is aalam-e-madda se mawara chand devta hain jin mein se koi qumqumay roshan karta hai. Koi tram aur relain chalata hai, koi pankhon ko gardish deta hai aur koi karkhanon aur chakkiyon ka muharrik hai.

Baaz log aisay hain jo sochte sochte thak gaye hain aur aakhir mein aajiz ho kar kehne lagay hain ke hamari aql is tilism ke kunh tak nahi pohanch sakti. Hum sirf itna hi jantay hain jitna dekhte hain aur mehsoos karte hain. Is se zyada kuch hamari samajh mein nahi aata aur jo kuch hamari samajh mein na aaye is ki na hum tasdeeq kar sakte hain aur na takzeeb.

Yeh sab groh ek dusre se lar rahay hain magar apne khayal ki tayeed aur dusre khayalat ki takzeeb ke liye in mein se kisi ke paas bhi qiyas aur zann o takhmeen ke siwa koi zariya-e-ilm nahi hai.

[Original Urdu Pages: 6]

FAREEQ DWAUM: Hamilan-e-Ilm

(Group 2: The Bearers of Knowledge)

Is dauran mein ke yeh ikhtilafat barpa hain, ek shakhs aata hai aur kehta hai ke bhaiyo! Mere paas ilm ka ek aisa zariya hai jo tumhare paas nahi hai. Is zariye se mujhe maloom hua hai ke in sab qumqumon, pankhon, gariyon, karkhanon aur chakkiyon ka talluq chand makhfi taron se hai jin ko tum mehsoos nahi karte.

In taron mein ek bohat bare bijli ghar se woh quwwat aati hai jis ka zuhoor roshni aur harkat ki shakal mein hota hai. Is bijli ghar mein bari bari azeem-us-shan kalain hain jinhein be-shumar ashkaas chala rahay hain. Yeh sab ashkaas ek bare engineer ke tabay hain aur wahi engineer hai jis ke ilm aur qudrat ne is poore nizam ko qaim kiya hai. Isi ki hidayat aur nigrani mein yeh sab kaam ho rahay hain.

Yeh shakhs poori quwwat se apne is daaway ko pesh karta hai magar log is ko jhutlatay hain, sab groh mil kar is ki mukhalifat karte hain isay deewana qaraar dete hain. Is ko maarte hain,

takleefain dete hain, ghar se nikal dete hain, magar woh in sab roohani aur jismani museebaton ke bawajood apne daaway par qaim rehta hai. Kisi khauf ya lalach se apne qaul mein zarra barabar tarmeem nahi karta. Kisi museebat se is ke daaway mein kamzori nahi aati. Is ki har har baat se zahir hota hai ke is ko apne qaul ki sadaqat par kaamil yaqeen hai.

Is ke baad ek dusra shakhs aata hai aur woh bhi bajinsah yahi qaul isi daaway ke sath pesh karta hai. Phir teesra phir chotha, panchwan aata hai aur wahi baat kehta hai jo is ke peshrauon ne kahi thi. Is ke baad aane walon ka ek tanta bandh jata hai. Yahan tak ke in ki tadad saikron aur hazaron se mutajawiz ho jati hai aur yeh sab isi ek qaul ko isi ek daaway ke sath pesh karte hain, zaman o makan aur halaat ke ikhtilaf ke bawajood in ke qaul mein koi ikhtilaf nahi hota. Sab kehte hain ke hamare paas ilm ka ek aisa zariya hai jo aam logon ke paas nahi hai.

[Original Urdu Pages: 7]

AQL KI ADALAT MEIN

(In the Court of Intellect)

Sab ko deewana qaraar diya jata hai. Har tarah ke zulm o sitam ka nishana banaya jata hai. Har tareeqay se inhein majboor kiya jata hai ke apne qaul se baaz aa jayen magar sab ke sab apni baat par qaim rehtay hain aur duniya ki koi quwwat in ko apne maqam se ek inch nahi hata sakti.

Is azm o istaqamat ke sath in logon ki numayan khusoosiyat yeh hain ke in mein se koi jhoota, chor, khain, badkar, zalim aur haram khor nahi hai in ke dushmanon aur mukhalifon ko bhi is ka eteraf hai. In sab ke ikhlaq pakeeza hain, seeratain inteha darja ki naik hain aur husn-e-khulq mein yeh apne dusre abnaye nau se mumtaz hain.

Phir in ke andar junoon ka bhi koi asar nahi paya jata balke is ke bar-aks woh tehzeeb-e-ikhlaq, tazkiya-e-nafs aur dunyawī mamlaat ki islah ke liye aisi aisi taleemat pesh karte aur aisay aisay qawaneen banatay hain jin ke misl banana toh dar-kinar bade bade ulama o uqala ko in ki baariyan samajhne mein poori poori umrain sarf kar deni parti hain.

[Original Urdu Pages: 8]

MUKAZZIBIN KI POSITION YEH HAI

(The Position of the Deniers)

1. Haqeeqat ke mutalliq in ke nazariye mukhtalif hain aur kisi ek nukta mein bhi in ke darmiyan ittifaq nahi hai, hatta ke ek hi groh ke afrac mein basa auqat ikhtilaf paya gaya hai.
2. Woh khud iqrar karte hain ke in ke paas ilm ka koi aisa zariya nahi hai jo dusron ke paas na ho. In mein se koi groh is se zyada kisi cheez ka mudai nahi hai ke hamare qiyasat dusron ke muqabla mein zyada wazni hain. Magar apne qiyasat ka qiyasat hona sab ko tasleem hai.

3. Apne qiyasat par in ka aetiqad imaan o yaqeen aur ghair mutazalzil wasooq ki had tak nahi pohancha hai. In mein ka ek shakhs kal tak jis nazariya ko poore zor ke sath pesh kar raha tha, aaj khud isi ne apne pichle nazariya ki tardeed kar di aur ek dusra nazariya pesh kar diya. Umar, aql, ilm aur tajurbe ki taraqqi ke sath sath aksar in ke nazariyat badalte rehte hain.

4. Mudaiyon ki takzeeb ke liye in ke paas bajuz is ke aur koi daleel nahi hai ke unhon ne apni sadaqat ka koi yaqeeni suboot nahi pesh kiya. Unhon ne woh makhfi taar humein nahi dikhaye jin ke mutalliq woh kehte hain ke qumqumon aur pankhon waghaira ka talluq unhin se hai. Na unhon ne bijli ka wujood tajurba aur mushahada se sabit kiya, na bijli ghar ki humein sair karai na is ki kalon aur machinon ka muaina karaya na is ke karindon mein se kisi se hamari mulaqat karai na kabhi engineer se humein milaya, phir hum yeh kaise maan lein ke yeh sab kuch haqiq hain?

[Original Urdu Pages: 9]

MUDAIYON KI POSITION YEH HAI

(The Position of the Claimants)

1. Woh sab aapas mein muttafiql-ul-qaul hain, daaway ke jitne bunyadi nukaat hain in sab mein in ke darmiyan kaamil ittifaq hai.

2. In sab ka muttafiqa dawa yeh hai ke hamare paas ilm ka ek aisa zariya hai jo aam logon ke paas nahi hai.

3. In mein se kisi ne yeh nahi kaha ke hum apne qiyas ya guman ki bina par aisa kehte hain balke sab ne bil-ittifaq kaha hai ke engineer se hamare khaas talluqat hain. Is ke karinday hamare paas aatay hain, is ne apne karkhane ki sair bhi humein karai hai, aur hum jo kuch kehte hain ilm o yaqeen ki bina par kehte hain zann o takhmeen ki bina par nahi kehte.

4. In mein ek misaal bhi aisi nahi milti ke kisi ne apne bayan mein zarra barabar bhi taghayyur o tabaddul kiya ho. Ek hi baat hai jo in mein ka har shakhs daaway ke aaghaz se zindagi ke aakhri saans tak kehta raha hai.

5. In ki seeratain inteha darja ki pakeeza hain, jhoot, fareb, makkari, dagha bazi ka kahin shaiba tak nahi hai aur koi wajah nazar nahi aati ke jo log zindagi ke tamam mamlaat mein sachay aur kharay hon, woh khaas isi mamla mein bil-ittifaq kyun jhoot bolain.

6. Is ka bhi koi suboot nahi hai ke yeh dawa pesh karne se in ke pesh-e-nazar koi zaati faida tha. Bar-aks is ke yeh sabit hai ke in mein se aksar o beshtar ne is daaway ki khatir sakht masaib bardasht kiye hain. Jismani takleefain sahin, qaid kiye gaye, maaray aur peetay gaye, jila-watan kiye gaye baaz qatl kar diye gaye, hatta ke baaz ko aaray se cheer dala gaya aur chand ke siwa kisi ko bhi khush-hali aur farigh-ul-baali ki zindagi mayassar na hui. Lehaza kisi zaati gharz ka ilzam in par nahi lagaya ja sakta, balke in ka aisay halaat mein apne daaway par qaim rehna yeh zahir karta hai ke in ko apni sadaqat par inteha darja ka yaqeen tha. Aisa yaqeen ke apni jaan bachane ke liye bhi in mein se koi apne daaway se baaz na aaya.

ADALAT-E-AQL KA FAISLA

(The Decision of the Court of Intellect)



7. In ke mutalliq majnoon ya faatir-ul-aql hone ka bhi koi suboot nahi hai, zindagi ke tamam mamlaat mein woh sab ke sab ghayat darja ke danish-mand aur saleem-ul-aql paye gaye hain. In ke mukhalifeen ne bhi aksar in ki danish-mandi ka loha mana hai. Phir yeh kaise bawar kiya ja sakta hai ke in sab ko isi khaas mamla mein junoon lahiq ho gaya ho? Aur woh mamla bhi kaisa jo in ke liye zindagi aur maut ka sawal ban gaya ho.

8. Unhon ne khud bhi yeh nahi kaha ke hum engineer ya is ke karindon se tumhari mulaqat kara sakte hain, ya is ka makhfi karkhana tumhein dikha sakte hain, ya tajurba aur mushahada se apne daaway ko sabit kar sakte hain. Woh khud in tamam umoor ko "Ghaib" se tabeer karte hain aur kehte hain ke tum hum par etemad karo aur jo kuch hum batatay hain usay maan lo.

Fareeqain ki position aur in ke bayanayat par ghor karne ke baad ab aql ki adalat apna faisla sadir karti hai.

Woh kehti hai ke chand mazahir o aasaar ko dekh kar in ke batini asbaab o ilal ki justuju dono fareeqon ne ki hai aur har ek ne apne apne nazariyat pesh kiye hain. Badi-un-nazar mein sab ke nazariyat is lihaaz se yaksan hain ke awwalan in mein se kisi mein istihala-e-aqli nahi hai, yaani qawaneen-e-aqli ke lihaaz se kisi nazariya ke mutalliq nahi kaha ja sakta ke is ka sahih hona ghair mumkin hai. Saniyan in mein se kisi ki sehat, tajurba ya mushahada se sabit nahi ki ja sakti.

Na fareeq awwal mein se koi groh apne nazariyat ka aisa scientific suboot de sakta hai jo har shakhs ko yaqeen karne par majboor kare aur na fareeq sani is par qadir ya is ka mudai hai. Lekin mazeed ghor o tehqeeq ke baad chand umoor aisay nazar aatay hain jin ki bina par tamam nazariyat mein se fareeq sani ka nazariya qabil-e-tarjeeh qaraar pata hai.

Awwalan, kisi dusre nazariye ki tayeed itne kaseer-ul-tadad aaqil, paak seerat, sadiq-ul-qaul aadmiyon ne muttafiq ho kar itni quwwat aur itne yaqeen o imaan ke sath nahi ki hai.

Sanian, aisay pakeeza character aur itne kaseer-ul-tadad logon ka mukhtalif zamanon aur mukhtalif maqamat mein is daaway par muttafiq ho jana ke in sab ke paas ek ghair mamooli zariya-e-ilm hai aur in sab ne is zariye se khariji mazahir ke batini asbaab ko maloom kiya hai, humein is daaway ki tasdeeq par mayel kar deta hai. Khusoosan is wajah se ke apni maloomat ke mutalliq in ke bayanayat mein koi ikhtilaf nahi hai.

Salisan, khariji mazahir ki halat par ghor karne se aghlab yahi maloom hota hai ke fareeq sani ka nazariya sahih ho. Is liye ke qumqumay, pankhay, gariyan, karkhanay waghaira na toh aap se aap roshan aur mutaharrik hain, kyunke agar aisa hota toh in ka roshan aur mutaharrik hona

in ke apne ikhtiyar mein hota, halanke aisa nahi hai. Na in ki roshni o harkat in ke madda-e-jismi ki tarkeeb ka nateeja hai kyunke jab woh mutaharrik aur roshan nahi hotay, is waqt bhi yahi tarkeeb-e-jismi maujood rehti hai.

Yahi baat maloom hoti hai ke in tamam mazahir mein koi ek quwwat kaar-farma ho aur is ka sar-rishta kisi aisay hakeem-o-tawana ke hath mein ho jo ek muqarrara nizam ke tehat is quwwat ko mukhtalif mazahir mein sarf kar raha ho.



[Original Urdu Pages: 12]

IMAAAN KAISAY NASEEB HOTA HAI?

(How is Faith Attained?)

Yeh is mamla mein aql ka faisla hai magar tasdeeq o yaqeen ki kaifiyat jis ka naam "Imaan" hai is se paida nahi hoti. Is ke liye wijdaan ki zaroorat hai. Is ke liye dil ke thuk jane ki zaroorat hai.

Is ke liye zaroorat hai ke andar se ek aawaz aaye jo takzeeb, shak aur tazabzub ki tamam kaifiyaton ka khatma kar de aur saaf keh de ke logon ki qiyas aaraiyan baatil hain, sach wahi hai jo sachay logon ne qiyas se nahi balke ilm o baseerat ki roo se bayan kiya hai.

NABUWAT-E-MUHAMMADI KA AQLI SABOOT

(Rational Proof of Muhammad's Prophethood)



Thori dair ke liye jismani aankhain band kar ke tasawwur ki aankhain khol lijiye aur ek hazar chaar sau baras peechay palat kar duniya ki halat par nazar daliye.

Yeh kaisi duniya thi? Insaan aur insaan ke darmiyan tabadla-e-khayalat ke wasail kis qadar kam thay, qaumon aur mulkon ke darmiyan talluq ke zaraay kitne mehdood thay, insaan ki maloomat kis qadar kam theen. Is ke khayalat kis qadar tang thay. Is par weham aur tawahhush ka kis qadar ghalba tha. Jahalat ke andheray mein ilm ki roshni kitni dhundli thi aur is andheray ko dhakel dhakel kar kitni diqqaton ke sath phail rahi thi.

Duniya mein na taar tha na telephone, na radio tha na rail aur hawai jahaz, na matabay aur isha'at khanay thay, na madrason aur collegon ki kasrat thi, na akhbarat aur risalay shaya hotay thay, na kitabein kasrat se likhi jati theen, na kasrat se in ki isha'at hoti thi.

Jo maloomat aaj roshni ki tarah faza mein phaili hui hain aur har bachay ko hosh sambhalte hi hasil ho jati hain in ke liye is zamana mein saikron meel ke safar kiye jatay thay aur umrain in ki justuju mein beet jati theen. Jin baaton ko aaj auhaam o khurafat samjha jata hai woh is zamanay ke "Haqaiq" thay.



ARAB - EK TAREEK TAREEN KHITTA

(Arabia, the Darkest Region)

Is tareek dour mein zameen ka ek gosha aisa tha jahan tareeki ka tasallut aur bhi zyada barha hua tha. Jo mamalik is zamane ke mayaar-e-tamaddun ke lihaaz se mutamaddin thay. In ke darmiyan Arab ka mulk sab se alag thalag para hua tha.

Is ke gird-o-pesh Iran, Rome aur Misr ke mulkon mein uloom o funoon aur tehzeeb o shaistagi ki kuch roshni payi jati thi. Magar rait ke bare bare sahraon ne Arab ko in se juda kar rakh tha. Arab saudagar ounton par maheenon ki raah tay kar ke in mulkon mein tijarat ke liye jatay thay aur sirf amwaal ka tabadla kar ke wapas aa jatay thay. Ilm o tehzeeb ki koi roshni in ke sath na aati thi.

In ke mulk mein na koi madrasa tha, na kutub-khana, na logon mein uloom o funoon se koi dilchaspi thi. Tamam mulk mein ginti ke chand aadmi thay jinhein kuch likhna parhna aata tha, magar woh bhi itna nahi ke is zamane ke uloom funoon se aashna hotay.

Wahan koi ba-qaida hukumat na thi. Koi zaabita aur qanoon na tha, har qabeela apni jagah khud mukhtar tha aur sirf "jungle ke qanoon" ki pairwi ki jati thi, jis ka jis par bas chalta isay maar dalta aur is ke maal par qabza ho jata.



MOHSIN-E-INSANIYAT PAIDA HOTAY HAIN!

(The Benefactor of Humanity is Born!)

Aisay zamana mein aisay mulk mein ek shakhs paida hota hai. Bachpan hi mein maan baap aur dada ka saaya is ke sar se uth jata hai. Is liye is guzri halat mein ek Arab bachay ko jo thori bohat tarbiyat mil sakti thi woh bhi is ko nahi milti.

Hosh sambhalta hai toh badwi larkon ke sath bakriyan charane lagta hai. Jawaan hota hai toh saudagari mein lag jata hai. Uthna baithna, milna julna sab kuch inhi Arabon ke sath hai jin ka haal oopar aap ne dekh liya. Taleem ka naam tak nahi, hatta ke parhna likhna bhi nahi aata.

Kisi aalim ki sohbat mayassar na hui ke "aalim" ka wujood is waqt tamam Arab mein kahin na tha. Chand martaba isay Arab se bahar qadam nikalne ka ittifaq zaroor hua magar yeh safar sirf tajarti safar thay.

Magar in sab baaton ke bawajood is ki tamam aadatein aur khaslatain apni qaum walon se bilkul mukhtalif hoti hain. Woh kabhi jhoot nahi bolta. Is ki sadaqat par is ki saari qaum gawahi deti hai. Is ke kisi badtareen dushman ne bhi kabhi is par ilzam nahi lagaya ke is ne falan mauqa par jhoot bola tha.

Woh kisi se bad-kalami nahi karta. Kisi ne is ki zaban se kabhi gaali ya koi fahash baat nahi suni. Woh logon se har qism ke mamlaat karta hai, magar kabhi kisi se khult-kalami aur tou tou main main ki naubat nahi aati. Is ki zaban mein talkhi ke bajaye sheereenee hai aur woh bhi aisi ke jo is se milta hai girwida ho jata hai.

Woh kisi se bad-muamlagee nahi karta, barson saudagari ka pesha karne ke bawajood kisi ka ek paisa bhi na-jaiz tareeqa se nahi leta. Jin logon se is ke mamlaat pesh aatay hain woh sab is ki imaan daari par kaamil bharosa rakhte hain. Saari qaum is ko "Ameen" kehti hai.

INQILAB BARPA HOTA HAI!

(A Revolution Occurs!)



Taqreeban chaalees baras tak aisi paak, saaf, shareefana zindagi basar karne ke baad is ki zindagi mein ek inqilab shuru hota hai. Woh is tareeki se ghabra uthta hai jo is ko har taraf se muheet nazar aa rahi hai. Woh jahalat, bad-akhlaqi, bad-kirdari, bad-nizami, shirk aur but-parasti ke is haulaanak samandar se nikal jana chahta hai jo is ko gheray huay tha.

Is mahaul mein koi cheez bhi is ko apni tabiyat ke munaasib nazar nahi aati. Woh sab se alag ho kar aabadi se door paharon ki sohbat mein ja ja kar baithne lagta hai. Tanhayi aur sukoon ke aalam mein kayi kayi din guzarta hai. Rozay rakh rakh kar apni rooh aur apne dil o dimaagh ko aur zyada paak saaf karta hai. Sochta hai, ghor o fikr karta hai, koi aisi roshni dhoondta hai jis se woh is charon taraf chhayi hui tareeki ko door kar de. Aisi taaqat hasil karna chahta hai jis se is bigri hui duniya ko tor phor kar phir se sanwar de.

Yakayak is ki halat mein ek azeem-us-shan taghayyur-e-roomaa hota hai. Ek dam se is ke dil mein woh roshni aa jati hai jo pehle is mein na thi. Achanak is ke andar woh taaqat bhar jati hai jis se woh is waqt tak khaali tha. Woh ghaar ki tanhayi se nikal aata hai, apni qaum ke paas aata hai, in se kehta hai ke yeh but jin ke aagay tum jhukte ho, yeh sab be-haqeeqat cheezein hain, inhein chhor do, koi insaan, koi darakht, koi pathar, koi rooh, koi sitara is qaabil nahi ke tum is ke aagay sar-jhukao aur is ki bandagi o ibaadat karo aur is ki farman-bardari o itaat karo.

Yeh zameen, yeh chaand, yeh sooraj, yeh sitaray, yeh zameen aur aasman ki saari cheezain ek Khuda ki makhlooq hain. Wohi tumhara aur in sab ka paida karne wala hai. Is ki bandagi karo, isi ka hukm maano aur isi ke aagay sar-jhukao.

Yeh chori, yeh loot maar, yeh qatl o gharat, yeh zulm o sitam, yeh badkariyan jo tum karte ho, sab gunaah hain inhein chhor do. Such bolo, insaaf karo, na kisi ki jaan lo, na kisi ka maal chheeno, jo kuch lo haq ke sath lo, jo kuch do haq ke sath do.

Tum sab insaan ho, na koi kisi se badtar hai na kisi se behtar. Sharaf nasl aur nasab mein nahi, sirf Khuda-parasti aur neki aur pakeezgi mein hai. Jo Khuda se darta hai aur naik aur paak hai, wohi aala darja ka insaan hai aur jo aisa nahi woh kuch nahi.

Marne ke baad tum sab ko apne Khuda ke paas hazir hona hai. Tum mein se har har shakhs apne aamaal ke liye Khuda ke samne jawab deh hai. Is Khuda ke samne jo sab kuch dekhta jaanta hai, tum koi cheez is se nahi chupa sakte, tumhari zindagi ka kaar-nama is ke samne be-kam-o-kast pesh hoga aur isi kaar-name ke lihaaz se woh tumhare anjam ka faisla kare ga.



YEH SAARI DUSHMANI KYUN?

(Why all this enmity?)

Is ki qaum yeh sab baatein sun kar is ki dushman ho jati hai. Isay galiyan deti hai. Is par pathar barsati hai. Ek din do din nahi aath baras tak is par sakht se sakht zulm torti hai. Yahan tak ke isay watan se nikal bahar karti hai aur phir nikalne par bhi dam nahi leti, jahan woh ja kar panah leta hai, wahan bhi isay har tarah satati hai. Tamam Arab ko is ke khilaf ubhaar deti hai aur kaamil aath baras is ke khilaf sar-paikaar rehti hai.

Yeh qaum is ki dushman kyun hui? Kya zar aur zameen ka koi jhagra tha? Kya khoon ka koi dawa tha? Kya woh in se duniya ki koi cheez maang raha tha? Nahi! Saari dushmani sirf isi baat par thi ke woh ek Khuda ki bandagi aur parhezgari aur nek-kaari ki taleem kyun deta hai.

Achha toh is shakhs ne yeh takleefain kyun uthayein? Qaum is ko badshahi dene par aamada thi, daulat ke dher is ke qadmon mein dalne ko tayyar thi, basharteekay woh apni is taleem se baaz aa jaye, magar is ne sab thukra diya aur apni taleem ki khatir pathar khana aur zulm sehna qabool kiya.

Yeh aakhir kyun? Kya in ke Khuda-parast aur nek-kaar ban jane mein is ka koi zaati faida tha? Kya koi aisa faida tha jis mein riyasat aur imaat aur daulat aur aish ke saray laalach bhi na-qaabil-e-iltifaat thay?

Phir dekho! Kya koi jhoota shakhs kisi be-asl baat ke peechay aisi museebatain bardasht kar sakta hai? Kya koi jhoot larane wala insaan mahaz guman aur qiyas se koi baat keh kar is par itna jam sakta hai ke museebaton ke pahaar is par toot jayen, zameen is par tang kar di jaye, tamam mulk is ke khilaf uth khara ho, bari bari faujen is par umand umand kar aayen, magar woh apni baat se ek sar-moyanay par aamada na ho?

Yeh istiqamat, yeh azm, yeh sabaat, khud gawahi de raha hai ke is ko apni sadaqat par yaqeen aur kaamil yaqeen tha. Agar is ke dil mein shak aur shubha ka adna shayba bhi hota toh woh musalsal 21 saal ki in pay-dar-pay toofanon ke muqabla mein kabhi na thehr sakta.

40 SAAL KI UMAR MEIN EK BADLA HUA INSAAN

(A Changed Man at 40 - Why?)



Woh ek Arab tha, aam Arabon ki tarah, is dauran mein kisi ne is saudagar ko ek khatib, ek jaadu bayan muqarrir ki haisiyat se na jana, kisi ne is ko hikmat aur danai, falsafa-e-ikhlaq aur qanoon aur siyasat, muashiyat aur umraniyat ke masail par behs karte na dekha.

Kisi ne is se Khuda aur Malaika aur aasmani kitabon aur pichle Anbia aur umam-e-qadeema aur qiyamat aur hayat baad al-maut aur dozakh jannat ke mutalliq ek lafz bhi na suna. Woh pakeeza ikhlaq, shaista atwaar aur behtareen seerat toh zaroor rakhta tha, magar is ki zaat mein koi bhi ghair-mamooli baat na payi gayi, jis se log tawaqqu karte ke chaalees baras ki umar ko pohanchne ke baad yeh shakhs ab kuch banne wala hai.

Magar chaalees baras ke baad jab woh apne ghaar se ek naya paigham le kar nikla toh yakayak is ki kaya hi palti hui thi.

Ab woh ek hairat angez kalaam suna raha tha jis ko sun kar sara Arab mehboot ho gaya. Is kalaam ki shiddat-e-taseer ka yeh haal tha ke is ke kattar dushman bhi is ko sunte huay darte thay ke kahin yeh dil mein utar na jaye.



US KA HAMA-GEER PAIGHAM

Ab yakayak woh ek be-misl hakeem, ek la-jawaab musleh-e-ikhlaq o tamaddun, ek hairat angez mahir-e-siyasat, ek zabardast muqannin, ek aala darja ka judge, ek be-nazeer sipah-salar ban kar zahir hua. Is aN-parh sahra-nishin ne hikmat aur danai ki woh batein kehni shuru kar deen jo na is se pehle kisi ne kahi theen, na is ke baad koi keh saka.

Is ne muashirat, maeeshat, ijtimaayi mamlaat aur bain-ul-aqwami talluqat ke mutalliq qawaneen banane shuru kar diye aur aisay qawaneen banaye ke bare bare ulama aur uqala ghor o khosh aur umar bhar ke tajurbaat ke baad ba-mushkil in ki hikmaton ko samajh sakte hain aur duniya ke tajurbaat jitne barhte jatay hain, in ki hikmaten aur zyada khulti jati hain.

Woh khamosh puraman saudagar, jis ne tamam umar kabhi talwar na chalai thi, kabhi koi fauji tarbiyat na payi thi, dekhte dekhte woh ek aisa bahadur sipahi ban gaya jis ke qadam sakht se sakht marakon mein bhi apne maqam se ek inch na hatay. Aisa zabardast general ban gaya jis ne 9 saal ke andar tamam mulk-e-Arab ko fateh kar liya.



INSANIYAT PAR IS KE AZEEM ASRAAT

(His Great Impact on Humanity)

Abhi is azeem-us-shan aadmi ke kamaalat ki fehrist khatm nahi hui, is ke martaba ka sahih andaza karne ke liye aap ko tareekh-e-aalam mein ba-haisiyat-e-majmooyi ek nazar daalni chahiye.

Aap dekhenge ke sahra-e-Arab ka yeh aN-parh badya-nishin, jo chaudah sau baras pehle is tareek dour mein paida hua tha, dar-asl dour-e-jadeed ka bani aur tamam duniya ka leader hai. Woh na sirf in ka leader hai jo isay leader maantay hain, balke in ka bhi leader hai jo isay nahi maantay.

Yahi shakhs hai jis ne duniya ke tasawwuraat ka rukh wahm-o-hikmat aur ajaib-parasti aur rahbaniyat ki taraf se hata kar aqliyat aur haqeeqat pasandi aur muatayana-e-dunyadari ki taraf pher diya. Isi ne mehsoos mujizay mangne wali duniya mein aqli mujizaon ko samajhne aur inhi ko miyar-e-sadaqat manne ka mazaq paida kiya.

Isi ki taleem ne duniya mein wahdat-e-insani, musawaat, jamhuriyat aur aazadi ke takhayulat paida kiye hain.

AZEEM TAREEN INQILABI SHAKHSIYAT

(The Greatest Revolutionary Personality)



Duniya ki bari bari tareekhi shakhsiyaton mein se koi ek bhi aisi nahi jo kam o besh apne mahaul ki paida-karda na ho. Magar is shakhs ki shaan sab se nirali hai. Is ke banane mein is ke mahaul ka koi hissa nazar nahi aata aur na kisi daleel se yeh sabit kiya ja sakta hai ke Arab ka mahaul is waqt tareekhi taur par aisay ek insaan ki paidaish ka mutaqazi tha.

Yahi nahi ke woh shakhs apne mahaul ki paida-waar nazar nahi aata. Balke jab hum is ke kaar-name par ghor karte hain toh maloom hota hai ke woh zaman o makan ki quyood se aazad hai. Is ki nazar waqt aur halaat ki bandishon ko torti hui sadiyon ke pardon ko chaak karti hui aagay barhti hai.

Woh in logon mein se nahi hai jin ko tareekh ne paraana kar diya hai jin ki tareef hum sirf is haisiyat se kar sakte hain ke woh apne zamane ke achay rahnuma thay. Sab se alag aur sab se mumtaz woh insaniyat ka aisa rahnuma hai jo tareekh ke sath harkat (March) karta hai aur har dour mein waisa hi jadeed (Modern) nazar aata hai jaisa is se pehle dour ke liye tha.



AAKHRI SHAHADAT

(The Final Testimony)

Ab is sawal par ghor kijiye ke 14 sau baras pehle ki tareek duniya mein, Arab jaisay tareek tareen mulk ke ek goshe mein, ek galla-baan aur saudagari karne wale aN-parh badya-nishin ke andar yakayak itna ilm, itni roshni, itni taakat, itne kamaalat, itni zabardast quwwatein paida ho jane ka kaun sa zariya tha?

Aap kehte hain ke sab is ke apne dil o dimaagh ki paidawar thi. Main kehta hoon ke agar yeh isi ke dil o dimaagh ki paidawar thi toh is ko Khudai ka dawa karna chahiye tha aur agar woh aisa dawa karta toh woh duniya jis ne Ram ko Khuda bana dala, jis ne Krishna ko bhagwan qaraar dene mein taammul na kiya, jis ne Buddh ko khud-ba-khud mabood bana liya, jis ne Masih ko aap apni marzi se Ibn-Allah maan liya, jis ne aag aur pani aur hawa ko pooj dala, woh aisay zabardast ba-kamaal shakhs ko Khuda maan lene se kabhi inkaar na karti.

Magar dekho, woh khud kya keh raha hai. Woh apne kamaalat mein se ek ka credit bhi khud nahi leta. Woh kehta hai ke main ek insaan hoon tumhein jaisa insaan. Mere paas kuch bhi apna nahi, sab kuch Khuda ka hai aur Khuda hi ki taraf se hai.

Yeh kalaam jis ki nazeer laane se tamam nau-e-insani aajiz hai mera kalaam nahi hai, mere dimaagh ki qaabiliyat ka nateeja nahi hai, lafz ba-lafz Khuda ki taraf se mere paas aata hai. Yeh qawaneen jo main ne waza kiye, yeh usool jo main ne tumhein sikhaye, in mein se koi cheez bhi main ne khud nahi gharhi hai. Main kuch bhi apni zaati qaabiliyat se pesh karne par qaadir nahi hoon. Har har cheez mein Khuda ka mohtaaj hoon, udhar se jo ishaara hota hai wahi karta hoon aur wahi kehta hoon.

Dekho yeh kaisi hairat-angez sadaqat hai, kaisi imandari hai, jhoota aur riyakar insaan toh dusron ke aisay kamaalat ka credit bhi khud le lene mein taammul nahi karta, lekin yeh shakhs in kamaalat ko bhi apni taraf mansoob nahi karta, jin ko agar woh apne kamaalat kehta toh koi is ko jhutla nahi sakta tha.

ZINDAGI BAAD MAUT

(Life After Death)



Maut ke baad koi dusri zindagi hai ya nahi? Aur hai toh kaisi hai? Yeh sawal haqeeqat mein hamare ilm ki rasai se door hai. Hamare paas woh aankhain nahi jin se hum maut ki sarhad ke is paar jhaank kar dekh sakein ke wahan kya hai aur kya nahi hai. Hamare paas woh kaan nahi jin se hum udhar ki koi aawaz sun sakein.

Hum koi aisa aala bhi nahi rakhte jis ke zariye se tehqeeq ke sath maloom kiya ja sake ke udhar kuch hai ya kuch nahi hai. Lehaza jahan tak science ka talluq hai, yeh sawal is ke daire se qatai kharij hai.

Jo shakhs science ka naam le kar kehta hai ke maut ke baad koi zindagi nahi hai woh bilkul ek ghair scientific baat kehta hai. Science ki roo se na toh yeh kaha ja sakta hai ke koi zindagi hai aur na yeh ke koi zindagi nahi hai.



AQEEDA-E-HAYAT BAAD AL-MAUT KI AHMIYAT

(Importance of Belief in Afterlife)

Yeh baat thore hi ghor o fikr se aap ki samajh mein aa sakti hai ke zindagi baad maut ka sawal mahaz ek aqli aur falsafyana sawal nahi hai balke hamari amali zindagi ka sawal hai aur is ka bohat gehra talluq hai. Dar-asl hamare ikhlaqi rawayye ka sara inhisaar hi is sawal par hai.

Agar mera khayal yeh ho ke zindagi jo kuch hai bas yahi dunyawii zindagi hai, aur is ke baad koi dusri zindagi nahi hai, toh mera ikhlaqi rawiyya ek tarah ka hoga. Aur agar main yeh khayal rakhta hoon ke is ke baad ek dusri zindagi bhi hai, jis mein mujhe apni maujudah zindagi ka hisaab dena hoga, aur wahan mera achha ya bura anjam mere yahan ke aamaal par munhasir hoga, toh yaqeenan mera ikhlaqi tarz-e-amal bilkul ek dusri hi tarah ka hoga.

Lehaza hum barhaal is amr ka tayeen karne par majboor hain ke aaya maut ke baad koi aur zindagi hai ya nahi.



AQLIYAT KI RASAI

(The Reach of Rationality)

Hamare samne ek toh khud insaan hai, aur dusre yeh nizam-e-kainat. Hum insaan ko is nizam-e-kainat ke andar rakh kar dekhenge ke jo kuch insaan mein hai aaya is ke saray muqtaziyat is nizam mein pooray ho jatay hain, ya koi cheez bachi reh jati hai, jis ke liye kisi dusri nau'iyat ke nizam ki zaroorat ho.

Dekhiye, insaan ek toh jism rakhta hai, jo bohat se madaniyat, amkaniyat aur gaison ka majmua hai, is ke jawab mein kainat ke andar bhi mitti, pathar, dhaatein, namak, gaisen, darakht aur isi jins ki dusri cheezain maujood hain.

In sab se oopar insaan ek aur nau'iyat ka wujood bhi rakhta hai jis ko hum ikhlaqi wujood kehte hain, is ke andar naki aur badi karne ka shu'oor hai, naik aur bad ki tameez hai, naki aur badi karne ki quwwat hai aur is ki fitrat yeh mutaliba karti hai ke naki ka achha aur badi ka bura nateeja zahir ho.

Magar nizam-e-kainat par gehri nigaah daal kar dekhiye, kya is nizam mein insani afaal ke ikhlaqi nataij poori tarah roomaa ho sakte hain? Main aap ko yaqeen dilata hoon ke yahan is ka imkaan nahi hai. Is liye ke yahan kam az kam hamare ilm ki had tak koi dusri aisi makhloog nahi payi jati jo ikhlaqi wujood rakhti ho. Ikhlaqi qawaneen is mein kisi taraf kaar-farma nazar nahi aatay.

Yahan ropay mein wazan aur qeemat hai, magar sachai mein na wazan hai, na qeemat. Yahan aam ki guthli se hamesha aam paida hota hai, magar haq-parasti ka bojne wale par kabhi phoolon ki baarish hoti hai, aur kabhi balke aksar kaanton ki.

Lehaza khariji mazahir ki taujeeh mein fareeq awwal ki taraf se jitne nazariyat pesh kiye gaye hain woh sab baeed az aql o qiyas hain. Zyada sahih yahi baat maloom hoti hai ke insani hasti ki khaaki, uzwi aur haiwani anasir ke liye toh maujuda tabyi duniya (Physical World) aur is ke tabyi qawaneen hain, magar is ke ikhlaqi unsur ke liye yeh duniya bilkul na-kaafi hai.

Is ke liye ek dusra nizam-e-aalam darkaar hai, jis mein hukamran qanoon (Governing Law) ikhlaq ka qanoon ho aur tabyi qawaneen is ke tahaat mahaz madadgar ki haisiyat se kaam karein. Jis mein zindagi mehdood na ho, balke ghair mehdood ho.



QURANI ROSHNI

(Quranic Light)

Jahan tak aqli istidlal ka talluq hai woh humein sirf "hona chahiye" ki had tak le ja kar chhor deta hai. Ab rahi yeh sawal ke aaya waqai koi aisa aalam hai bhi toh hamari aql aur hamara ilm, dono is ka hukm lagane se aajiz hain.

Yahan Quran hamari madad karta hai. Woh kehta hai ke tumhari aql aur tumhari fitrat jis cheez ka mutaliba karti hai fi-al-waqai woh hone wali hai. Maujuda nizam-e-aalam jo tabyi qawaneen par bana hai, ek waqt mein tor dala jaye ga. Is ke baad ek dusra nizam bane ga jis mein

zameen o aasman aur saari cheezain ek dusre dhang par hongy.

Phir Allah Taala tamam insaano ko jo ibtida-e-aafarinesh se qayamat tak paida hue thay dobara paida kar de ga aur baik waqt in sab ko apne samne jama kar de ga. Wahan ek ek shakhs ka ek ek qaum ka aur poori insaniyat ka record har ghalti aur har farooguzasht ke baghair mehfooz hoga.

Har shakhs ke ek ek amal ka jitna rad-e-amal duniya mein hua hai, is ki poori rudad maujood hogi. Woh tamam naslain gawahon ke katharay mein hazir hongy jo is amal se mutaasir huin. Ek ek zarra jis par insaan ke aqwaal aur afaal ke nuqoosh sabat hue thay apni dastan sunaye ga.

Khud insaan ke hath aur paon aur aankh aur zaban aur tamam aaza shahadat denge ke in se is ne kis tarah kaam liya. Phir is rudad par woh sab se bada haakim poore insaaf ke sath faisla kare ga ke kaun kitne inaam ka mustahaq hai aur kaun kitni saza ka.

Yeh inaam aur yeh saza dono cheezain itne bare paimane par hongy ke jis ka koi andaza maujuda nizam-e-aalam ki mehdood miqdaron ke lihaaz se nahi kiya ja sakta. Wahan waqt aur jagah ke mayaar kuch aur hongey, wahan ki miqdarain kuch aur hongey, wahan ke qawaneen-e-qudrat kisi aur qism ke hongey.

Aisi ek zindagi aur aisay ek aalam ko jo log na-mumkin samajhte hain, mujhe in ke zehan ki tangi par tars aata hai. Agar hamare maujuda nizam-e-aalam ka maujuda qawaneen-e-qudrat ke sath maujood hona mumkin hai toh aakhir ek dusre nizam-e-aalam ka dusre qawaneen ke sath wajood mein aana kyun namumkin ho?

Albatta yeh baat ke waqai mein aisa zaroor hoga, toh main is ka yaqeen na daleel se ho sakta hai aur na ilmi suboot se, is ke liye imaan bil-ghaib hi ki zaroorat hai.



End of Book

Roman Urdu Translation compiled from the original Urdu text

"Tauheed o Risalat aur Zindagi Baad Maut ka Aqli Saboot"

by Maulana Syed Abul Ala Maududi (Rahmatullahi Alaihi)

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Action Plan for the month of April 2026

This month in *Seerat an-Nabi* ﷺ, we learned that the Prophet ﷺ was born an orphan and consistently emphasized the importance of caring for and sponsoring orphans.

Sahih al-Bukhari » Divorce - كتاب الطلاق

Narrated Sahl:

Allah's Apostle said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ، قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا". وَأَشَارَ بِالسَّبَّابَةِ
وَالْوُسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا.

Reference : Sahih al-Bukhari 5304
In-book reference : Book 68, Hadith 53
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 224
(deprecated numbering scheme)

If we want to be in Jannah with Prophet Muhammad ﷺ, then let's start sponsoring an orphan now.

Let's make an effort to sponsor at least one orphan this month—or at the very least, within this year. Let's Look around us: within our extended families, our neighbourhood, and our community, and try to identify someone in need. If you're unable to find anyone directly, you can consider reaching out to a trusted organization that is doing commendable work in this area.

One such organization is listed below for your help. [scan the QR code for more details]



[Human welfare foundation]

PD SYLLABUS

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Surah Ar-Rahman 55:26-45 [2/3]    | Intro  Display  |

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝

(55:26) All²⁵ that is on earth will perish,

25. From here to verse 30, the jinn and the men have been informed of two realities:

First, neither you are immortal nor the provisions that you are enjoying in this world everlasting. Immortal and everlasting is the Being of the High and Supreme God alone Whose greatness this universe testifies, and by Whose grace and kindness you have been favored with these bounties. Now, if some one among you behaves arrogantly, it would be due to his own meanness. If a foolish person assumes haughtiness in his tiny sphere of authority, or becomes god of a few helpless men who fall into his hand, this farce would not last long. A godhead that lags for a mere score or two score years in a corner of the earth whose size in this limitless universe is not even equal to a pea seed, and then becomes a legend of the past, is not something of which one may feel proud and arrogant.

The other important truth of which both these creations have been warned is: None of those whom you have set up as deities and removers of hardships and fulfiller of needs, apart from Allah, whether they are angels or prophets or the moon and the sun, or some other creation, can fulfill any of your needs. These helpless creatures and things themselves stand in need of Allah's help for their needs and requirements. They themselves pray to Him for help. When they are not able to remove their own hardships, how will they remove your hardships? Whatever is happening in this limitless universe, from the earth to the heavens, is happening under the command of One God alone. No one else has any share in His Godhead. No one therefore can influence anyone else's destiny in any way.

وَيَبْقَىٰ وَجْهٌ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

(55:27) only the Person of your Lord, full of majesty and splendour, will endure.

فَيَا أَيُّهَا الْآءِ رَبِّكُمْ أَتُكَذِّبُونَ ۝

(55:28) So which of the wonders of your Lord will you twain – you men and jinn – then deny?²⁶

26. Here, as the context itself shows, the word alaa has been used in the sense of excellences and perfections. Whoever of the mortal creatures is involved in vanity and self-arrogance and struts about thinking that his false godhead is everlasting, disavows Lord of the world's glory and majesty by his conduct, if not by his tongue. His pride and arrogance by itself is a denial of Allah Almighty's greatness and glory. Whatever claim he may make to an excellence by his tongue, or arrogate to himself such an excellence, it is indeed a disavowal of the rank and station of the real possessor of excellences and perfections.

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

(55:29) All in the heavens and the earth entreat Him for their needs; a new, mighty task engages Him each day.²⁷

27. That is, He is continuously and endlessly functioning in this universe and creating countless new things with new and yet new forms and designs and qualities, He is giving death to one and life to another, exalting one and debasing another, causing one to recover and another to remain ill, rescuing a drowning one and drowning a floating one. He is providing sustenance to countless creatures in a variety of ways, His world never stays in the same state: it is changing every moment and its Creator arranges it in a new state and fashion every time, which is different from every previous form and fashion and state.

فَيَايَ الْآءِ رَبِّكُمْ تُكَذِّبِينَ ﴿٣٠﴾

(55:30) Which of your Lord's laudable attributes will you twain – you men and jinn – then deny?

28

28. Here, alaa seems to have been used in the sense of qualities and glories. Every person who commits polytheism of any kind, in fact, disavows one or the other of Allah's attributes, A person's saying that such and such a saint has removed his disease, in fact, amounts to saying that Allah is not the Remover of disease and Restorer of health but the saint, Another one's saying that such and such a holy one has gotten him a job, in fact, amounts to saying that Allah is not the Sustainer and Lord but the particular holy person is his lord. Still another one's saying that his prayer has been answered at a particular shrine, in fact, amounts to saying that the command governing the world is not Allah's but the shrine's. In short, every polytheistic belief and utterance, in the final analysis, leads up to the disavowal of the divine attributes. Polytheism is nothing but that one should ascribe the divine attributes of being All-Hearing and All-Seeing, Almighty and All- Powerful, etc. to others than Allah, and should deny that Allah alone is the possessor of all these attributes.

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

(55:31) O you twain, who are a burden (on the earth),²⁹ We shall attend to you and call you to account.³⁰

29. Thaqalan is derived from thiql which means a burden, and thaqal is the burden loaded on a conveyance. Thaqalan (dual) therefore would mean: two loaded burdens. Here this word refers to the jinn and men; who are both loaded on the earth. As the addressees here are those jinn and men who have turned away from the service and obedience of their Lord and Sustainer, they have been addressed as: O burdens of the earth, In other words, the Creator is warning these two unworthy groups of His creation, saying: You who have become a burden for My earth, I am soon going to take you to task.

30. This does not mean that Allah at this time is too busy to call the disobedient servants to account, but it means that Allah has arranged a special time-table according to which He will first bring into existence generation after generation of the jinn and men in the world till an appointed time, and will provide them with an opportunity to work in this examination center of the world; then at a specific

hour the examination will be suddenly brought to a close, and all the jinn and men living at that time will be given death simultaneously. Then at another time which is preordained with Allah for calling the jinn and men to account, all the former and the latter generations of both the species will be resurrected and mustered at one and the same time. In view of this time-table the two species have been warned, as if to say: We are yet busy with the work of the first period, and the time for the second period has not yet come, not to speak of embarking on the work of the third period. But you may rest assured. The time is fast approaching when We shall be free to take you to task. This lack of leisure does not mean that Allah is too occupied with one kind of work to attend to another kind of work. But its nature is analogous to the occupation of a person who has set a time-table for different sorts of the works and in respect of a work whose time has not yet arrived according to the time-table, he may say that he at the moment is not free for it.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٢﴾

(55:32) (We shall then see), which of the favours of your Lord will you twain – you men and jinn – then deny?³¹

31. Here, alaa can also be taken in the meaning of powers. In view of the context, each meaning seems to be appropriate in its own way. According to the first meaning, it would mean: Today you are being ungrateful for Our blessings and are being treacherous and disloyal by adopting the different attitudes of disbelief, polytheism, atheism, sin and disobedience, but tomorrow when the time comes for accountability, We shall see which of Our blessings you prove to be the result of a mere accident, or the fruit of your own ability, or manifestation of the kindness of a god or goddess or saint. In the second case, the meaning would be: Today you are mocking the doctrine of Resurrection and the gathering together of all mankind and jinn on the Day of Judgment and the accountability and the Heaven and Hell, and are harboring the misunderstanding that such things are not at all possible, but when We gather you together for accountability and all that you deny today will appear before you, then We shall see which of Our powers you deny.

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

(55:33) O company of jinn and men, if you have the power to go beyond the bounds of the heavens and the earth, go beyond them! Yet you will be unable to go beyond them for that requires infinite power.³²

32. The heavens and the earth: The universe or the kingdom of God. The verse means to impress this: It is not in your power to escape Allah's grasp. When the time for the accountability of which you are being foretold comes, you will be seized and brought before God in any case wherever you may be. To go out of God's reach you will have to flee from the universe of God for which you do not have the required power. If you feel that you have the power, then you may use that power if you so will.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٤﴾

(55:34) Which of your Lord's powers will you twain – you men and jinn – then deny?

﴿٣٥﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ^٥ وَنُحَاسٌ فَلَا تَنْتَصِرُونَ^ج

(55:35) (If you so venture) a flame of fire and smoke³³ shall be lashed at you, which you shall be unable to withstand.

33. The word shuwaz, as used in the original, means the pure, smokeless flame, and nuhas is the gross smoke without a flame. These two things, one after the other, will be let loose upon the men and jinn, when they try to escape the accountability of Allah.

﴿٣٦﴾ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ

(55:36) Which of your Lord's powers will you twain – you men and jinn – then deny?

﴿٣٧﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ^ج

(55:37) (What will happen) when the heaven will be split asunder and will become crimson like leather?³⁴

34. This refers to the Day of Resurrection. Bursting of the heavens implies loosening of the discipline of the heavens, scattering of the celestial bodies, upsetting of the system of the heavens. And the meaning of reddening like red leather is that during that great upheaval anyone, who looks up towards the sky, will feel as though the entire heavens were on fire.

﴿٣٨﴾ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ

(55:38) Which of your Lord's powers will you twain – you men and jinn – then deny?³⁵

35. That is, today you deem Resurrection impossible; you think Allah has no power to bring it about. But when it will have taken place and you see with your eyes all that you are being foretold, which of the powers of Allah will you then deny.

﴿٣٩﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

(55:39) On that Day there will be no need to ask either men or jinn about their sins.³⁶

36. This is being explained by the subsequent sentence: The culprits there shall be recognized by their faces. It means that in that great assembly where all the former and the latter generations will have gathered together, there will be no need to ask as to who are the culprits, nor will any man or jinn need be asked whether he is a culprit or not. The dejected faces of the culprits, their terror-stricken eyes, their disturbed and alarmed countenances will themselves be enough to expose the secret that they are the culprits. When a crowd comprising both the guilty and the innocent people, is encircled by the police, the calm and tranquil of the innocent people and the bewildered and disturbed state of the guilty ones tell at one glance as to who in the crowd is the culprit and who is innocent. This general rule is in most cases belied in the world, because the worldly police do not enjoy the reputation of being fair and just, rather on many an occasion they have turned out to be more bothersome for the

gentle and innocent people than for the culprits. Therefore, here it is possible that when encircled by the police the gentle and innocent people might become even more terror-stricken than the criminals, but in the Hereafter, when every noble person will have complete faith in the justice of Allah, bewilderment will afflict only those whose conscience will be conscious of their being the culprits themselves, and who on their very arrival in the Court of God will become certain of their doom, which they had regarded as impossible or doubtful in the world and so had been committing every heinous sin and crime.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٠﴾

(55:40) (We shall see) which of the favours of your Lord will you twain – you men and jinn – then deny?³⁷

37. The real basis of the crime according to the Quran is that the servant, who is benefiting by the blessings of his Sustainer, should harbor the misunderstanding that the blessings have been bestowed by no one, but have reached to him of their own accord, or that the blessings are not the gift of God but the fruit of his own ability or good fortune, or that they are the gift of God, but God has no right on His servants, or that God Himself has not done him those favors but some other being has gotten these done for him. These are the wrong concepts on account of which man becomes independent of God and being free from His obedience and service performs acts which He has forbidden, and avoids acts which He has enjoined. Seen in this light every crime and every sin is, in reality, a disavowal of the favors of Allah whether a person denies them by the word of mouth or not. But the person who, in fact, has no intention of the denial, but acknowledges the favors from the depths of his heart, commits an error occasionally because of human weakness, he shows repentance on it and tries to avoid it. This saves him from being included among the deniers. Apart from this, all other culprits are, in fact, beliers of Allah's blessings and deniers of His favors. That is why it has been said: When you will have been seized as culprits, then We shall see as to which of Our favors you deny. In Surah At-Takathur, Ayat 8, the same thing has been put thus: On that Day you will certainly be called to account for the blessings you had been granted. That is, it will be asked: Had We granted you these blessings or not. Then, what attitude did you adopt towards your Benefactor, and in what ways did you use His blessings.

يُعَرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٢١﴾

(55:41) The culprits shall be known by their marks, and shall be seized by their forelocks and their feet.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٢﴾

(55:42) Which of the powers of your Lord, will you twain – you men and jinn – then deny?

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٢٣﴾

(55:43) (It will be said): "This is the Hell that the culprits had cried lies to.

يُطَوَّفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ۚ إِنَّ

(55:44) They will keep circling around between Hell and boiling water.³⁸

38. That is, in Hell they will feel oppressed with thirst again and again. and will rush towards the springs of water, but will find only boiling water, which will not satisfy their thirst, and they will thus continue to wander to and fro between Hell and the springs for ever and ever.

فَيَأْتِي الْآءَ رَبِّكُمَا تُكَذِّبِينَ^ع

(55:45) Which of your Lord's powers will you twain – you men and jinn – then deny?³⁹

39. That is, will you even at that time be able to deny that God can bring about Resurrection, can give you another life after death, can call you to account, and can also make this Hell in which you are suffering punishment today.

Surah Ar-Rahman 55:26-45 [2/3] ◀ ▶

Seerah An Nabi ﷺ

PD- MAY 2026.

Seerah An Nabi ﷺ

HIGHLIGHTED TOPICS: **0-3 yrs Nabawi**

1. Nubuwat
2. Response of Khadeeja RA
3. First 4 to accept Islam
4. Seerat of asSabiqoon (40)

Few Books for your reference: (Scan the QR for a digital copy of the book)



URDU Book: Muhammad e Arabi



ENG Book: The Seerah _by Yasir Qadhi



ENG Book: The Sealed Nectar



URDU Book: Raheeq alMakhtoom

LITERATURE

The Road to Peace and Salvation

(Salamati ka Rasta)

By Abul A'la Maududi

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INTRODUCTION

There are major issues which vex every thinking man and woman at some time in life. One of these matters is the existence of God. Another is the anguished question: why, if there is a God and He is merciful, is there so much suffering in the world, and why is peace so elusive? This last question is particularly pertinent in this last decade of a century which seems to have nothing but war and bloodshed.

Mawlana Mawdudi, like many scholars before him, tackles these questions head-on. But his approach is down-to-earth, and seeks to explain his answers to these questions by using everyday examples which are easily understood.

Having pointed towards the answers to these important questions, Mawdudi throws some questions back at us, which each and every one has to answer: Now that we know of the Maker and His plan, what are we going to do about it?

Huda Khattab May 1994.

Huda Khattab was born in Lancashire (England), and raised as a Protestant Christian. Although a devoted and regular church-attender in her teens, she found that many of her questions were not answered by Christianity. After studying Christianity and other

religions, she embraced Islam in 1983, whilst still at University. She received her BA (Hons) in Arabic from the School of Oriental and African Studies (London University) in 1986. She has translated several books from Arabic to English, and is the author of “Stories from the Muslim World” (Macdonald 1987) and “The Muslim Woman’s Handbook” (Ta-Ha 1993).

Chapter 1

ON THE EXISTENCE OF THE DIVINE BEING

If someone were to tell you that in the centre of town there was a big store, with no sales staff or managers, which was running smoothly, with goods coming in on time and being sold automatically to customers, would you believe it? Could you accept the notion of goods coming in without any supplier, and being sold without the agency of any salesmen? Could you agree that the goods in the shop would be safe from burglars and thieves without the supervision of security staff? It goes without saying that nobody in his right mind could believe in the existence of such a store.

Or take another example: Suppose somebody told you that he had seen a large factory running by itself, without any managers, foremen, engineers or machine operators. Imagine, furthermore, being told that the factory had come into existence spontaneously, that all the components of the machines had fitted themselves into place and were running smoothly, churning out excellent products. Surely you would doubt the sanity of the person telling you this story -only a mad-man could make up such a tale!

Think, then, about these examples: Could you accept that an electric light bulb would generate light by itself? Could the greatest philosopher in the world convince you that a chair had assumed its present form by itself? Could you be persuaded that the cloth of your coat had woven itself, or that your house had not been built, but had come into existence spontaneously?

These are just a few everyday examples. But if you cannot believe that a shop can be run without salesman, or that a factory can be built without engineers and run without staff, how can you possibly be persuaded that the Universe is without a creator or master? In the vast complexity of the Universe, countless living beings and innumerable heavenly bodies function and interact with clockwork precision. Vapour rises from the oceans and forms into clouds; the wind blows the clouds to distant parts of the earth and, under the

The Road to Peace and Salvation

right conditions, the vapour condenses and falls to the earth as rain. The rain-water brings the dead earth to life, and facilitates the growth of food-crops, trees, fruit and flowers. Could any rational person be convinced that this vast, complex and integrated system came in to existence without any creator and is running without a master controller?

We have no hesitation in dismissing as a lunatic a person who believes that a piece of cloth or a chair came into existence spontaneously; can we then accept the thesis of the person who says that the earth sprang into existence of its own accord, that the animals came to life by themselves and that the most complex of living beings -mankind -came into existence without any creator? Chemical analysis of the physical make-up of the human body has shown it to be composed of certain quantities of iron, carbon, sulphur, phosphorus, calcium, sodium, etc. -substances which would cost no more than a few pennies altogether. But could anybody create a human being merely by combining these substances in the same proportion in which they are found in the human body? Surely not -so how can we be expected to believe that a human being, capable of such complicated feats of technology as making aeroplanes and televisions, came into existence without the design of a superior intelligence and the skill of a master craftsman?

Have you ever thought about how the human infant is formed and developed in the tiny workshop of the mother's womb? Neither father nor mother has anything to do with this wonderful process. At a moment of which neither father nor mother is aware, two small "lifegerms", which cannot even be seen without the aid of a microscope, come together and unite. Thereafter, the new life draws its nourishment from the mother's blood, which supplies it with sufficient quantities of iron, calcium and other essential nutrients. In time, the two cells which initially united develop into a bundle of cells, like a lump of flesh. Then this "lump" begins to acquire a definite and recognizable shape, and the various organs and parts of the body begin to grow in the appropriate places: the eyes, ears, brain, heart, bones and muscles are all developing as and where they should. The embryo then acquires life, and begins to develop senses. When the embryo has at last developed into a fully-formed human infant, the small workshop of the womb delivers it to the outside world, to begin independent life. These "uterine workshops" are delivering millions of new infants every day, but every single one is different from the others -in appearance, voice, disposition and potential. Even "identical" twins will have some important differences, and will never be one hundred percent identical. This is indeed a marvel which staggers the imagination.

The Road to Peace and Salvation

Only a person who is out of his mind could believe that the whole wonderful system of life and the universe, which has continued for countless centuries and generations, could have come into existence without the agency of a wise, all-knowing and all-powerful God.

Chapter 2 **THE UNITY OF GOD**

Let us take the matter of life a little further. Anyone possessed with basic common-sense would accept that no enterprise, whether big or small, can run smoothly unless a single person is made ultimately responsible for its progress.

Have you heard of a single school with two headmasters, a department with two directors, an army with two commanders-in-chief, or a country with two presidents? Could any institution under such dual control function efficiently?

Even in everyday life, we are aware that “too many cooks spoil the broth”. Any project left under the leadership of more than one person cannot be managed properly -they will bicker and squabble until the work is ruined. However good the team spirit may be, good management, smooth working and efficiency are inconceivable without the presence of a single authority in ultimate control.

Bearing this simple, common-sense fact in mind, take a look around you at the grand system of the universe. Look at the planets in constant motion, the earth on which you live, the moon which rises in the evening and the sun which rises at dawn; their movements indicate a strict set of rules or laws. Have you ever found evening setting in or the sun rising before the natural hour? Has the moon ever collided with the earth? Has the sun ever deviated from its fixed position? Have you ever heard of a planet deviating from its fixed course by even a hair's breadth? Like the parts of a watch, these millions of heavenly bodies, some of which are thousands of times bigger than our own earth or sun, are following their appointed courses strictly in accordance with the “laws of nature”. The distances between them, and the direction and speed of their movements, are fixed, and even the slightest deviation of one of them would throw the entire system into chaos. Moving down from the heavens to our own earth, let us look more closely at the world in which we live, and at our own selves. The whole system of the earth and the drama of life which we see enacted upon it are governed by certain

The Road to Peace and Salvation

strict rules. For example, the gravitational pull of the earth keeps everything on it in its proper place. If the earth were to relax this hold for even a second, the world would quite literally fall to pieces. All the wheels and cogs of the world's vast workshop are governed by a rigid set of regulations, which cannot be altered in the least. Air, water and light obey the laws laid down for them; the seasons of the year adhere strictly to the schedule set out for them. Rocks, metals, electricity, trees, animals... nothing has the power to overstep the boundaries within which it is required to exist by the laws which govern it. Nothing can change its qualities or properties, or refuse to discharge the duties assigned to it. Within the limits set, all parts of this vast machine are co-operating with one another, and every event and development we witness is due to this co-operation.

Take the apparently insignificant example of a seed which has been sown in the ground. It is obvious that the seed cannot germinate and grow unless everything else in heaven and earth co-operates in sustaining it and aiding its development. The soil has to provide it with the necessary heat and light. Water and air also have their part to play. The night makes it cool and provides dew; the day brings warmth and helps it to germinate and grow. The various elements co-operate for months, even years, on end, until the plant reaches maturity and bears fruit. All the crops which provide our food and sustenance grow as a result of this co-operation between the various forces of nature. Indeed, we are only alive because of this natural cooperation which sustains us. If the co-operation of any one of these elements was to be withdrawn, life would become virtually, if not absolutely, impossible. If, for example, the air were to withdraw itself from this co-operative enterprise, we would instantly cease to exist. If water refused to act in harmony with the air and heat in the atmosphere, there would be not a drop of rain. If the soil did not cooperate with water, our gardens and fields would dry up, our crops would never ripen, and we would never be able to build houses. If fire refused to be kindled, all our ovens, mills and factories would grind to a halt. If iron refused to react to fire, we would not be able to make a needle or a knife, not to mention cars, trains and heavy machinery. In short, the world in which we live exists only because of the interdependence and co-operation of the various elements and "departments" of the world around us.

Could anyone find anything wrong or false in the statements made above? If it is all true, and supported by our own observations, is it not natural to wonder about the *raison d'être* of this whole grand scheme, with its regularity and harmony, this perfect co-operation between the myriad elements and forces of the Universe? The cosmos has

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existed as such for billions of years; trees and animals have existed on the earth for millions of years; mankind has lived on earth for thousands of years. But the system of the Universe has never experienced any disruption. The moon has never fallen upon the earth, or the earth collided with the sun. The fixed duration of day and night has never altered, and soil and water, fire and heat, have continued their appointed partnerships. One is bound to wonder, why do all the various 'departments' of this vast realm adhere so strictly and faithfully to the rules and regulations laid down for them? Why do they not fall foul of one another? Why is there no disorder or disturbance in this system? What is the force that keeps its various parts under the control of a single administration? You only have to search your own hearts for the answers. Don't you feel intuitively that a single Divine Being is the Sovereign of the Universe, and that it is the Supreme Power of this Single Sovereign that keeps everything in the Universe subject to His own laws and regulations? If this Universe were governed by two gods let alone several -its affairs could not possibly have been run so regularly and efficiently. If even a small enterprise such as a school or business cannot be run by two leaders at the same time, how could the vast realms of the heavens and earth be run by more than one Sovereign? In short, it is a fact that the Universe did not come into existence by itself, and that it is not functioning spontaneously. The Universe has been created, and is being run, by a single Being. The regularity, precision and efficiency with which it is being run, and the adherence of all its components to its laws leaves no room for any doubt that it is under the control of a single Administrator. The strictness of the laws of the Universe bears testimony to the fact that a single Sovereign rules the heavens, the earth and everything in between. The sun, the moon and the stars, the earth and all that it contains rivers, trees, mountains, animals -are all under His command. The life and death of human beings are in His hands. He has full control over the whole world, and nothing is able to enforce its own will in the kingdom of God.

The perfect order of the Universe precludes the existence of more than one administrator. The very nature of its organization demands that no other being should have a share in His authority, that there should be a single Ruler and that all other beings should be His subjects. If any other being enjoyed even a fraction of the original authority, disorder, indiscipline and chaos would surely follow. Moreover, the administration of such a vast realm demands not only power, but also knowledge. It requires such a vision as can encompass the whole universe at one time, and a mind so comprehensive that it can issue commands and directions whilst keeping in view the needs and demands of the entire system. The organization of the universe would surely

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have been disrupted if some lesser “deities”, not endowed with this universal vision, had been allowed to share the sovereignty of the universe with the supreme Lord and Master, and been entrusted with authority over particular matters and certain parts of creation. Even a simple machine is likely to be thrown out of gear if it is entrusted to a person who does not know how to operate it and tries to interfere with its workings. With regard to the greater system of the Universe, the very fact that it is being run with complete efficiency and order should make it clear that no force or being shares even the slightest degree of the sovereignty of the Universe with God. This is not merely a statement of fact. It is also right and proper that God’s sovereignty over the universe should not be shared with any other entity and that His law alone should govern the entire realm. Those who are His own creatures, who depend entirely upon His mercy for their very survival, who cannot live for a second by virtue of their own capacities, are surely not competent to share His sovereignty. Could a servant share his master’s right of ownership? Would a master share his power or rights with his servant? Such a situation is not only unacceptable according to the patent realities of the universe; it is also repugnant to reason, nature, truth and logic.

Chapter 3

THE REAL CAUSE OF MAN’S DISTRESS

These are the basic realities underlying the scheme and system of this world and of the entire Universe. As the saying goes, “No man is an Island”; none of us exists independently -each of us is a part of the grand system, like parts of a machine. For every one of us, therefore, these realities are as relevant and fundamentally important as they are for the world as a whole.

Each of us is perplexed as to why human life is so lacking in peace and security. Why are we so frequently faced with such troubles and hardships? Why have our systems and laws gone awry? We are forever seeing nations falling foul of one another, country struggling against country, men tearing one another apart like wolves. Millions of people are being killed, wounded, or displaced by war. Homes are being destroyed, and property and businesses worth billions of pounds are being devastated. The strong are crushing the weak, the rich are exploiting the poor, governments are tyrannical and oppressive, and the so-called guardians of law and order are corrupt and unjust. The rich man is intoxicated by his wealth and the man in authority is consumed with arrogance. There is no loyalty in friendship, and promises are easily broken. Morals are unknown and godlessness prevails, even under the guise of religion. Man has lost faith

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in man; humanity is divided into countless groups, parties, tribes, each of which is trying to harm others by force, by fraud, by whatever means it has at its disposal -as if this were the correct way, indeed the only way to conduct one's affairs.

What is the root cause of all these troubles? Beyond the human realm, we find perfect tranquillity. The stars, air, water, trees and animals are at peace, obediently following the laws laid down for them. The rest of creation is running smoothly, showing no sign of indiscipline or disorder; why is human life deprived of this blessing? This is a very important, but difficult, question. Most people find it deeply disturbing and baffling, but the answer is not so hard to find. My analysis of the situation, which may give you food for thought, is this: Man is suffering because he has adopted a way of life at variance with truth and reality. Unless he brings his life into line with truth and reality, he will never know peace.

This is not so difficult to understand. Imagine, if you were travelling by train, and took the door of the carriage to be just like your own front door. If you stepped out of it, just as you would out of your front door, your delusion would not help you in the least. The carriage door would not turn into your front door, and the ground you fell onto would not turn into your garden path. When you fell from the speeding train, your fate would be inevitable, even if you were to continue to nurse your delusion along with your broken limbs.

Similarly, if you persuade yourself that this world is without a Divine Master, or choose to believe in a deity other than the One God, or even declared yourself to be divine, this would not change reality. God would still be the Lord and Master of the Universe, and His vast realms, of which you occupy the smallest part where you live as His subject, would still remain under His control. Only you would have to pay the consequences for the unsound way of life which you adopt because of your delusion, even if you continue to regard it as correct and proper.

It should be clear that God has not been made the Lord and Master of the Universe by any external force. He is the Sovereign of the Universe in His own right, and His Sovereignty does not depend upon your recognition. His Sovereignty depends upon His own strength. He has created you as well as the Universe. The earth, the sun, the moon and the rest of creation, and all the forces in it, are subject to His command. All the things that help to keep you alive are under His control. Your very existence depends entirely on His will. These are hard facts, which you cannot change by any means. You

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may refuse to recognise them, you may close your eyes to them, you may explain them away in any manner you like, but they will still remain as they are. Your refusal to accept these realities will make no difference to them whatsoever, but it will have an effect on you. If you accept these realities, and recognize your own position in the scheme of things, you will be able to order your life accordingly, and live in peace and contentment. If, however, you reject these realities and try to assume a position which you are not really entitled to, you will meet a fate not very different from that of the person who mistakes the door of a railway carriage for his own front door. You will inevitably hurt yourself, you may even lose your life, but the reality will remain unchanged.

What, then, is our proper position in the light of these realities? What is the position of the servant vis-a-vis the master? Is he not duty bound to obey the master's commands, to carry out his wishes, and not to overstep the bounds of his position as a servant? The servant's job is to serve. The subordinate officer's job is to carry out the order of his superiors and not try to assume the position of a general himself. If you own a piece of land or property, you will want to see that it is managed precisely according to your wishes -this is your right. If you lived in a country where all power is concentrated in the hands of a monarch or ruler, what would your position be in relation to his? Surely you would be expected to live peacefully as a law-abiding citizen. If you decided to assume power yourself, would you not be regarded as a rebel and a traitor?

These examples make it clear to us what our position is in the realms of the Universe, where the Sovereign is Almighty God. It is He Who has created us, and our only duty is to live and act in accordance with the will of our Creator. It is He Who sustains and feeds us from His treasury. Our position is that of a servant, and we have no rights beyond that. He is the supreme Sovereign of the whole world, including our own selves, and we can have no other status except that of the subjects of the Sovereign. The heavens and the earth are all His property, and should be administered and managed according to His will. We have no business to try and run the world according to our own wishes and desires, independent of Him; if we try to do so, we are bound to suffer grievously. God's sovereignty over the Universe exists by virtue of His own power and authority. The heavens and the earth are all within His power. No human being can claim any other status except that of His subject. His law is the law of the Universe and His command alone is worthy of obedience. None of His subjects has the right to assume for himself the position of a sovereign ruler. No individual or legislative body has the right to make laws according to their whims or desires, and call upon the

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subjects of God to follow that law rather than the Divine law. No government has the right to enforce its own authority and require people to obey its own commands rather than the Divine injunctions. No individual or group has the right to recognize the rule of any of the pretenders to power in preference to the rule of the True Sovereign, to reject the laws of God and accept those made by human law-makers, to reject the commands of a legitimate ruler, or to obey an illegitimate, self-appointed ruler. False claims of sovereignty and recognition of these claims all amount to acts of manifest rebellion, and guilty parties are bound to be punished sooner or later.

Each and every one of us is under God's control, and He can call any of us back to Him whenever He wills. No-one has the power to escape the reach of His Law. After death, our bodies may be buried, or burnt, or otherwise reduced to "dust" and "ashes", yet we will never escape the long arm of the Divine Law.

The entire Universe is under His control, and even if the particles of our bodies are scattered throughout the world, as soon as He wills it, we will be brought before Him and asked: By what right did you claim sovereignty when you were nothing but My subjects and slaves? Who empowered you to enforce your laws in My realms? Why did you recognize the authority of imposters and pretenders when you were My subjects? Why did you obey illegitimate masters when you were My servants? Why did you give credit to others for providing your livelihood when in fact it was I Who sustained you and you drew your living from My treasury?

Would you be able to answer these charges? Is there any lawyer, no matter how skilled and persuasive, who could defend you? Could he offer any recommendation to save you from the severe penalty prescribed for such rebellion?

It is not merely a matter of rights; it is also a question of ability. Is any human individual or group really capable of being a ruler or lawmaker? Even ordinary machinery will be thrown out of gear if it is operated by someone who does not know how to operate it. If you entrust a car to someone who does not know how to drive, you will soon come to grief. If a machine made of cold and lifeless steel and plastic cannot be used without full knowledge of its nature and workings, how can the world of men -this most complicated machine with a myriad of psychological and other facets, each of which may exhibit innumerable difficulties -be controlled and ruled by men, who far from knowing others, do not even know themselves well enough? When such novices assume the role of law-makers and try to run human life, their fate will most likely resemble that of the car

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entrusted to the non-driver. It is easy to see that wherever man-made laws have been followed, rather than the laws of God, and wherever the affairs of man have been run by men with disregard for Divine commands, things have not been properly managed and there has been no peace or tranquility. On the contrary, there is only violence and bloodshed, oppression and injustice, exploitation and degradation. It has become a dog-eat-dog world, where public morality has been shattered and social well-being destroyed. All the powers and faculties with which God created man have been used for destruction rather than welfare and progress. The reason why man has turned this world into a veritable hell is that, like a curious child, he has tried to run a machine about whose mechanism and working he knows next to nothing. Only the Maker of this machine knows its secrets and the precise manner in which it can be run efficiently. If mankind can persuade itself even now to retrace the steps it has taken on the path to perdition, and start following the laws laid down by the Maker of the human machine, the damage that we have so far done to ourselves can yet be repaired, and our life redeemed. There is no other way out of the troubles and tribulations which we have created for ourselves.

Chapter 4

WHY IS THERE SO MUCH INJUSTICE IN THE WORLD?

If you look at this problem a little more deeply, you will find another reason, beside his own ignorance, for mankind's undoing.

The word "man" or "mankind" does not refer to any particular individual or tribe or nation. Moreover, these words, in their traditional usage, are taken to refer to women as well as men. All men and women are human beings and have the right to live and obtain the necessities of life; all are entitled to justice, honour and dignity. Human welfare does not entail merely the welfare of any particular individual, tribe, class or nation, but the welfare of all people. When wealth and comfort are enjoyed by the few while the majority languishes amidst hardship and adversity, it cannot be said that mankind is happy and prosperous.

Having accepted this self-evident truth, how may the welfare and prosperity of the whole of mankind be achieved? This goal can only be reached if laws are made for mankind by One Who does not discriminate amongst men. It can be achieved only if the rights of men are justly determined by One Who has no personal stake in the matter, and Who is not associated with the interests of any tribe, family, class, country or

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nation. It can be achieved only if all are subject to the commands of One Who can neither err in His judgement because of ignorance or inadequate knowledge, nor abuse authority for personal gain, nor take the side of one against another.

This is the only way to establish justice and ensure that all individuals, nations, classes and groups will have equal rights. This is the only way to end oppression, injustice and tyranny.

Is there any man on earth who could be so fair, just and selfless? Is there anyone who is so free from human weaknesses? Surely this question cannot be answered in the affirmative. Such perfect fairness and justice are attributes which belong to God alone. Any human being, no matter how fair and big-hearted he may be, will have some personal interests; he is bound to feel closer to some people than others, to be very fond of some and take a dislike to others. Moreover, no human being can claim to be free from weaknesses and shortcomings. This is the reason why we find oppression and injustice, in one form or another, wherever man-made laws are in force instead of the law of God, and where human authority is obeyed instead of the Divine commands.

Think of the various royal families who have secured for themselves by force positions of honour and distinction, fabulous wealth, and a life of pomp and privileges that are denied to others. They are above the law and cannot be sued in court, no matter what they do. They commit manifest errors and yet the fiction is maintained -and believed by many -that the monarch can do no wrong. It is patently obvious that they are mere mortals like all others, yet they pose as demigods and are placed on a high pedestal, and ordinary folks, if they approach them at all, appear before them with folded hands and on bended knee, as if they depended on the royalty for their livelihood, and even for their very life. The kings and their kinsmen collect money from the people by fair means or foul, and squander it on palaces and carriages, on luxury and sport. The rich people's dogs often eat better food than many human beings, the very people who toil to fill the coffers of the wealthy. Is this justice? Could this scheme of things possibly be the invention of a just sovereign who has equal regard for the rights and interests of all?

Or think of the Brahmins in India, or priests and wealthy princes and nobles in other lands, or of the business magnates and tycoons throughout the world. All of them consider themselves to be above the "common people". They have been able to put many laws on the statute books, in many countries, which grant them rights not available to ordinary people. They are considered to be clean and respectable, while common folk are viewed as dirty and despicable. They are regarded as noble and the others as mean.

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It is as if their role is to rob and the common people are there just to be robbed. The life, honour and property of the common people are often sacrificed to keep the privileged classes happy. Could such rules and regulations possibly be the handiwork of a just being? Do they not reflect glaring selfishness and partiality?

Or think of history, when powerful states enslaved weaker states by force. Is there any law enacted or resolution passed by them which does not betray selfishness? Everywhere certain nations are claiming that they are superior races; indeed they regard themselves alone as human beings, and regard the members of weaker nations to be inferior races, or even subhuman. They believe themselves to be perfectly justified in sacrificing the interests of others for the sake of their own. All the laws passed by them, or under their influence or pressure, clearly betray this attitude.

These examples are merely hints and brief illustrations. The matter could be dwelt upon at length, but there is no need. It is obvious that man-made laws reflect injustice of one kind or another. On the one hand, they give a few people more than is their right; on the other, they deny millions not only their rights, but even their human dignity. The reason for these injustices is not too hard to find: when a man sits down to decide a matter, his mind and heart will be dominated by his own interests and inclinations, or by those of his family, race, class, tribe or nation. He cannot look at others with the same understanding and sympathy as he shows towards those who are closest to him.

There is no remedy for this prevalent injustice except to scrap man-made laws and accept, unconditionally and without reservation, the law of God in Whose eyes all human beings are equal and Who distinguishes between them on the basis of their piety, virtue, character, conduct and merits, rather than their race, colour, class or nationality.

Chapter 5

HOW CAN WE ESTABLISH PEACE?

There is a further aspect of the problem that cannot be ignored. It is evident that, in the ultimate analysis, the sense of responsibility is the only force that can keep a person under restraint. If a person is convinced that there is nobody to call him to account, and that there is no power that can punish him, then he will naturally tend to lose all sense of discipline and lead a life of license and irresponsibility, with no respect or concern for others.

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This is as true of families, nations and mankind at large, as it is for individuals. A family will lose control and exceed the limits of responsibility and authority when it finds that there is nobody to question it and bring it to book. A socio-economic class will not hesitate to oppress other classes when it finds that it is not answerable to anybody. When a nation finds that it is strong enough to assert itself with impunity, it sets out to overrun and destroy weaker nations, just as the wolf will attack the sheep.

Much of the disorder that plagues the world today is due primarily to the fact that most people do not recognize the sovereignty of a Being superior to all of them, and that there is a Being to Whom they will all have to answer for their deeds one day, Who has the power to punish them. Unless they come to recognize and believe in such a Being, oppression and injustice will continue, and true peace cannot be established.

Who could this supreme Being be, but God Almighty, the Lord and Master of the Universe. He could not be any human being, for any individual or group invested with supreme power would become irresponsible and capricious, like a Pharaoh, acting selfishly and partially, unfairly favouring some over others. "Absolute power corrupts absolutely". Earlier this century, the League of Nations was set up by the European powers to solve the problem of international disorder, but it soon degenerated into an association of White Nations and was used as a tool in the hands of a few Great Powers who began to treat smaller and weaker nations unjustly.*

These and other lessons of history should have taught us that we cannot expect man to provide an ideal power the fear of which can keep all individuals, groups, nations and empires under restraint, and ensure proper conduct at all levels from the individual to the international. Such a power has to be outside, and above, the human world. It can only be the power of God. If we are concerned about our own welfare and progress, there is no alternative for us but to believe in God, submit to His sovereignty, obey His law, and realise that He sees and knows all that we do and think, and that we will one day have to appear before Him to render a full account of our lives on this earth. This is the only way in which we can hope to become good, peaceful and law-abiding men and women. This is the only way in which we can attain peace in this world and salvation in the Hereafter.

There remains one more doubt to be dispelled. If God's sovereignty over the Universe is so absolute, if everything from the sub-atomic particles to the mighty heavenly bodies is under His control, and if man is merely a humble subject of the realms of the Almighty, how then is man able to rebel against the Divine sovereign and set up his own

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dominions in which he rides rough-shod over others through man-made laws? Why does the Almighty not put a stop to it immediately and punish them?

Let us take the example of a country where the ruler posts one of his subjects as the governor of a particular province. The whole country is under the control of the ruler; the citizens are his subjects, the roads, railways, telecommunications, armed forces and all other means of control are at his disposal; and the province in question is surrounded on all sides by the dominions of the ruler. If he so wished, the ruler could compel the governor by force into complete loyalty and unquestioning obedience, but he wants to test the man's intelligence, loyalty, sense of duty and ability. So he gives the governor free rein in the province -to such an extent that the governor ceases to feel the controlling authority and power of the supreme sovereign.

If the governor is wise, loyal and dutiful, he will never lose sight of his position as a subject and subordinate of the ruler, and will run his province within the limits of his jurisdiction in accordance with the authority of the sovereign. He will exercise his authority within the framework of the sovereign's commission and according to the latter's wishes. This loyal and dutiful conduct will prove his ability and competence, and he will be in line for promotion to higher positions.

On the other hand, imagine that the governor is foolish, disloyal and wicked, and that the people of the province are ignorant and naive. Taking advantage of the free rein given to him by the sovereign, the governor decides on rebellion. He takes it into his head to rule independently as the lord and master of the province, and the people begin to obey him, because they see that he pays them, he controls the local police and courts, and he has the power to punish and execute, and to make or break the lives of people in the province.

The sovereign is aware of the treason committed by the rebellious governor, and of its acceptance by the short-sighted local populace. He is surely powerful enough to put an end to the rebellion and inflict a severe punishment on the guilty parties, but he does not do so. He wants to put the governor and people to a thorough test. He continues to give them free rein, and looks on as they pursue their disastrous course. He wants all their evil to be fully expressed. He enjoys absolute power, and has no fear that the rebellious governor may eventually march on the capital and overthrow him. He is certain that the rebels would never be able to leave their province, which is surrounded by loyal territory. He is, therefore, in no hurry to force the issue. He can continue to

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tolerate the situation for years on end. But ultimately, when all the evil latent in the offending governor and people has fully manifested itself, he swoops on them and his punishment is so severe that no stratagem on their part can avert it.

Each and every one of us, from the rulers and men in authority to the humblest peasants and slum-dwellers, is on trial. Our intelligence and wisdom, our sense of duty, our integrity and loyalty, are being put to a severe test. Each of us has to decide whether he wants to be loyal or disloyal to the real Lord. This is the most vital question, the most important issue in life. Success or failure depends on this alone. Let each of us engage in some deep and sincere soul-searching. Have we really chosen to be loyal to our Lord, or are we following the road that leads to disloyalty, betrayal, and ultimate disaster...?

سلا متی کا راستہ

Salamati ka Rasta

(Raah-e-Salamat)

Roman Urdu Edition

*Yeh khutba May 1930 mein riyasat Kapurthala mein
Hinduon, Sikhon aur Musalmanon ke ek mushtarqa ijtimaa
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Hasti-e-Bari Ta'ala

Sahibo! Agar koi shakhs aap se kahe ke bazaar mein ek dukan aisi hai jis ka koi dukandar nahin hai, na koi is mein maal lane wala hai, na bechne wala aur na koi is ki rakhwali karta hai, dukan khud bakhud chal rahi hai, khud bakhud is mein maal aa jata hai aur khud bakhud kharidaron ke hathon farokht ho jata hai, to kya aap is shakhs ki baat maan lenge? Kya aap tasleem kar lenge ke kisi dukan mein maal lane wale ke baghair khud bakhud bhi maal aa sakta hai? Maal bechne wale ke baghair khud bakhud farokht bhi ho sakta hai? Hifazat karne wale ke baghair khud bakhud chori aur loot se mahfooz bhi reh sakta hai? Apne dil se puchiye, aisi baat aap kabhi maan sakte hain? Jis ke hosh o hawas thikane hon kya is ki aqal mein yeh baat aa sakti hai ke koi dukan duniya mein aisi bhi hogi?

Farz kijiye, ek shakhs aap se kehta hai ke is shehar mein ek karkhana hai jis ka na koi maalik hai, na engineer, na mistri. Sara karkhana khud bakhud qaim ho gaya hai, sari machinein khud bakhud ban gayi hain, khud hi sare purze apni apni jagah lag gaye hain, khud hi sab machinein chal rahi hain aur khud hi in mein se ajeeb ajeeb cheezein ban ban kar nikal rahi hain. Sach batayie jo shakhs aap se yeh baat kahe ga, aap hairat se is ka munh na takne lagenge? Aap ko yeh shubah na hoga ke is ka dimagh kahin kharab to nahin ho gaya hai? Kya ek pagal ke siva aisi behuda baat koi keh sakta hai?

Door ki misaal ko chhoriye, yeh bijli ka bulb jo aap ke samne jal raha hai kya kisi ke kehne se aap yeh maan sakte hain ke roshni is bulb mein aap se aap paida ho jati hai? Yeh kursi jo aap ke samne rakhi hai, kya kisi bare se bare faazil falsafi ke kehne se bhi aap yeh bawar kar sakte hain ke yeh khud bakhud ban gayi hai? Yeh kapre jo aap pehne hue hain, kya kisi allama-e-dahar ke kehne se bhi aap yeh tasleem karne ke liye tayyar ho sakte hain ke in ko kisi ne buna nahin hai yeh khud ban gaye hain? Yeh ghar jo aap ke samne khare hain, agar tamam duniya ki universityon ke professor mil kar bhi aap ko yaqeen dilayen ke in gharon ko kisi ne nahin banaya hai balke yeh khud ban gaye hain, to kya in ke yaqeen dilane se aap ko aisi laghvayat par yaqeen aa jaye ga?

Yeh chand misalein aap ke samne ki hain. Raat din jin cheezon ko aap dekhte hain unhein mein se chand ek main ne bayan ki hain. Ab ghaur kijiye, ek mamooli dukan ke mutaliq jab aap ki aqal yeh nahin maan sakti ke woh kisi qaim karne wale ke baghair chal rahi hai, jab ek zara se karkhane ke mutaliq aap yeh manne ke liye tayyar nahin ho sakte ke woh kisi banane wale ke baghair ban jayega aur kisi chalane wale ke baghair chalta rahe ga to yeh zameen o asman ka zabardast karkhana jo aap ke samne chal raha hai, jis mein chand aur suraj aur bare bare sitare ghari ke purzon ki tarah harkat kar rahe hain, jis mein samandaron se bhapein uthti hain, bhapon se badal bante hain, badalon ko hawayein ura kar zameen ke kone kone mein phailati hain, phir in ko munasib waqt par thandak pohancha kar dobara bhap se pani banaya jata hai, phir woh pani barish ke qatron ki soorat mein zameen par giraya jata hai, phir is barish ki badaulat murda zameen ke pait se tarah tarah ke lahlahate hue darakht nikale jate hain, qism qism ke ghalay, rang birang ke phool aur waza waza ke phool paida kiye jate hain — is karkhane ke mutaliq aap yeh kaise maan sakte hain ke yeh sab kuch kisi banane wale ke baghair khud ban gaya aur kisi chalane wale ke baghair khud chal raha hai?

Ek zara si kursi, ek gaz bhar kapray, ek choti si deewar ke mutaliq koi keh de ke yeh cheezein khud bani hain to aap fauran faisla kar dein ge ke is ka dimagh chal gaya hai phir bhala is shakhs ke dimagh ki kharabi mein kya shaq ho sakta hai jo kehta hai ke zameen khud ban gayi, janwar khud paida ho gaye, insan jaisi hairat angez cheez aap se aap ban kar khari ho gayi?

Aadmi ka jism jin ajzaa se mil kar bana hai in sab ko science danon ne alag alag kar ke dekha to maloom hua ke kuch loha hai, kuch koylha, kuch gandhak, kuch phosphorus, kuch calcium, kuch namak, chand gasein aur bas aisi hi chand aur cheezein jin ki majmooi qeemat chand rupon se zyada nahin hai, yeh cheezein jitne jitne wazn ke sath aadmi ke jism mein shamil hain, itne hi wazn ke sath inhein le lijiye aur jis tarah ji chahe mila kar dekh lijiye, aadmi kisi tarkeeb se na ban sake ga. Phir kis tarah aap ki aqal yeh maan sakti hai ke in chand be-jaan cheezon se dekhta, sunta, bolta, chalta phirta insan, woh insan jo hawai jahaz aur radio banata hai, kisi karigar ki hikmat ke baghair khud bakhud ban jata hai?

Kabhi aap ne ghaur kiya ke maa ke pait ki choti si factory mein kis tarah aadmi tayyar hota hai? Baap ki karastani ka is mein koi dakhil nahin. Maa ki hikmat ka is mein koi kaam nahin — ek zara si thaili mein do keere jo khurdbeen ke baghair dekhe tak nahin ja sakte, na maloom kab aapas mein mil jate hain. Maa ke khoon hi se in ko ghiza pohanchni shuru ho jati hai. Wahin se loha, gandhak, phosphorus, waghaira tamam cheezein ek khaas wazn aur khaas nisbat ke sath wahan jama ho kar lothra banti hain. Phir is lothray mein jahan ankhein banni chahiye wahan ankhein banti hain, jahan kaan banne chahiye wahan kaan bante hain, jahan dimagh banna chahiye wahan dimagh banta hai, jahan dil banna chahiye wahan dil banta hai. Haddi apni jagah par, gosht apni jagah par, gharz ek ek purza apni apni jagah par theek baithta hai, phir is mein jaan par jati hai. Dekhne ki taqat, sunne ki taqat, chakhne aur soonghne ki taqat, bolne ki taqat, sochne aur samajhne ki taqat, aur na jane kitni be-had o hisab taqatein is mein bhar jati hain. Is tarah jab insan mukammal ho jata hai to pait ki wohi choti si factory jahan nau mahine tak woh ban raha tha, khud zor kar ke isay bahar dhakel deti hai. Is factory se ek hi tariqay par lakhon insan roz ban kar nikal rahe hain. Magar har ek ka namuna juda hai — shakal juda, rang juda, awaz juda, quwatein aur qabiliyatein juda, tabiyatein aur khayalat juda, akhlaq aur safat juda, ek hi maa ke pait ke nikle hue do sagay bhai tak ek dusre se nahin milte.

Yeh ek aisa karishma hai jise dekh kar aqal dang reh jati hai. Is karishme ko dekh kar bhi jo shakhs yeh kehta hai ke yeh kaam kisi zabardast hikmat wale, zabardast qudrat wale, zabardast ilm aur be-nazeer kamalat rakhne wale Khuda ke baghair ho raha hai ya ho sakta hai, yaqeenan is ka dimagh durust nahin hai. Is ko aqalmand samajhna aqal ki tauheen karna hai — kam az kam main to aise shakhs ko is qabil nahin samajhta ke kisi maqool masle par is se guftagu karoon.

Tauheed

Acha ab zara aur aage chaliye. Aap mein se har shakhs ki aqal is baat ki gawahi de gi ke duniya mein koi kaam bhi, khwah woh chota ho ya bara, kabhi ba-zabtgi aur ba-qaedgi se nahin chal sakta jab tak ke koi ek shakhs is ka zimmadar na ho. Ek

madrasede ke do headmaster, ek mehkame ke do director, ek fauj ke do sipahsalar, ek saltanat ke do raees ya badshah kabhi aap ne sune hain? Aur kahin aisa ho to kya aap samajhte hain ke ek din ke liye bhi intezaam theek ho sakta hai? Aap apni zindagi ke chote chote mamlat mein is ka tajruba karte hain ke jahan koi kaam ek se zyada admiyon ki zimmedari par chhoda jata hai, wahan sakht bad-intezami hoti hai larai jhagray hote hain aur aakhir sanjhe ki handiya chauraha mein phoot kar rehti hai. Intezam, ba-qaedgi, hamwari aur khush-usloobi duniya mein jahan kahin bhi aap dekhte hain wahan lazmi taur par koi ek taqat karfarma hoti hai, koi ek hi wajood ba-ikhtiyar o iqtadar hota hai aur kisi ek ke hath mein sar-rishta-e-kar hota hai. Is ke baghair intezaam ka aap tasawwur nahin kar sakte.

Yeh aisi seedhi baat hai ke koi thori si aqal bhi rakhta ho isay manne mein tammul na kare ga. Is baat ko zehen mein rakh kar zara apne gird-o-pesh ki duniya par nazar daliye. Yeh zabardast kainat jo aap ke samne phaili hui hai, yeh karoron sayyare jo aap ko gardish karte nazar aate hain, yeh zameen jis par aap rehte hain, yeh chand jo raton ko nikalta hai, yeh suraj jo subah ko tulu hota hai — dekhiye, un sab ke ghoomne mein kaisi sakht ba-qaedgi hai. Kabhi raat apne waqt se pehle aati hui aap ne dekhi? Kabhi din waqt se pehle nikalte dekha? Kabhi chand zameen se takraya? Kabhi suraj apna rasta chhor kar hata? Kabhi kisi aur tare ko aap ne ek baal barabar bhi apni gardish ki raah se hatate hue dekha ya suna?

Yeh karorha sayyare jin mein se baaz hamari zameen se lakhon gunne bare aur baaz suraj se bhi hazaron gunne bare — yeh sab ghari ke purzon ki tarah ek zabardast zabite mein kase hue aur ek bandhe hue hisab ke mutabiq apni apni muqarrar raftar ke sath apne apne muqarrar raste par chal rahe hain. Na kisi ki raftar mein zarra barabar farq aata hai, na koi apne raste se baal barabar tal sakta hai. Un ke darmiyan jo nisbatein qaim kar di gayi hain, agar un mein ek pal ke liye bhi zara sa farq aa jaye to sara nizam-e-alam darham barham ho jaye — jis tarah relain takrati hain usi tarah sayyare ek dusre se takra jayen.

Yeh to asman ki baatein hain, zara apni zameen aur apni zat par nazar daal kar dekhiye. Is mitti ki gend par yeh sara zindagi ka khel jo aap dekh rahe hain, yeh sab chand bandhe hue zabiton ki badaulat qaim hai. Zameen ki kashish ne sari cheezon ko apne halqe mein bandh rakha hai. Ek second ke liye bhi agar woh apni grift chhor de to sara karkhana bikhar jaye. Is karkhane mein jitne kal purze kaam kar rahe hain, sab ke sab ek qaede ke paband hain aur is qaede mein kabhi farq nahin aata. Hawa apne qaede ki pabandi kar rahi hai, pani apne qaede mein bandha hua hai, roshni ke liye jo qaeda hai us ki woh muttee hai, garmi aur sardi ke liye jo zabita hai us ki woh ghulam hai — mitti, pathar, dhatein, bijli, steam, darakht, janwar — kisi mein yeh majal nahin ke apni had se barh jaye ya apni khasiyaton ko badal de.

Ek zara se beej ki hi misal le lijiye jis ko aap zameen mein bote hain. Woh kabhi parwarish pa kar darakht ban hi nahin sakta jab tak ke zameen aur asman ki sari quwatein mil kar is ki parwarish mein hissa na lein. Zameen apne khazanon se is ko ghiza deti hai, suraj is ki zaroorat ke mutabiq isay garmi pohanchata hai, pani se jo kuch woh mangta hai woh pani deta hai, hawa se jo kuch woh talab karta hai woh hawa deti hai, ratein isay thandak aur os baham pohanchati hain, din isay garmi pohancha kar pukhtagi ki taraf le jate hain — is tarah mahinon aur barson tak musalsal ek baqaedgi ke sath yeh sab mil jul kar isay palte poste hain, tab ja kar kahin darakht banta hai aur is mein phal aate hain.

Aap ki yeh sari faslein jin ke bal boote par aap ji rahe hain, unhi beshumar mukhtalif quwaton ke bil-ittifaq kaam karne hi ki wajah se tayyar hoti hain — balke aap khud zinda isi wajah se hain ke zameen aur asman ki tamam taqatein muttifiqa taur par aap ki parwarish mein lagi hui hain. Agar tanha ek hawa hi is muttifiqa karobar se alag ho jaye to aap khatam ho jayen. Agar pani, hawa aur garmi ke sath muwafiqat karne se inkar kar de to aap par barish ka ek qatra na baras sake. Agar mitti pani ke sath ittefaq karna chhor de to aap ke bagh sookh jayen, aap ki khetiyan kabhi na pakein aur aap ke makan kabhi na ban sakein.

Gharz yeh sari duniya jis mein aap ji rahe hain, yeh sirf isi wajah se qaim hai ke is azeem-ush-shan saltanat ke sare mehkame poori pabandi ke sath ek dusre se mil kar kaam kar rahe hain aur kisi mehkame ke kisi ahlkar ki yeh majal nahin hai ke apni duty se hat jaye ya zabite ke mutabiq dusre mehkamon ke ahlkaron se ishtirak-e-amal na kare.

Yeh jo kuch main ne aap se bayan kiya hai, kya is mein koi baat jhoot ya khilaf-e-waqia hai? Shayad aap mein se koi bhi isay jhoot na kahe ga. Acha, agar yeh sach hai to mujhe batayie ke yeh zabardast intezam, yeh hairat-angez baqaedgi, yeh kamal darje ki hamwari, yeh zameen-o-asman ki behad o hisab cheezon aur taqaton mein kamil muwafiqat aakhir kis wajah se hai? Karoron baras se yeh kainat yunhi qaim chali aa rahi hai — kabhi aisa na hua ke chand zameen par gir jata ya zameen suraj se takra jati, kabhi raat aur din ke hisab mein farq na aaya, kabhi hawa ke mehkame ki pani ke mehkame se larai na hui.

Is ka jawab apne dil se puchiye — kya woh yeh gawahi nahin deta ke ek hi Khuda is sari kainat ka badshah hai, ek hi hai jis ki zabardast taqat ne sab ko apne zabite mein bandh rakha hai? Agar dus bees nahin do Khuda bhi is kainat ke maalik hote to yeh intezam is baqaedgi ke sath kabhi na chal sakta — ek zara se madrase ka intezam to do headmasteron ki headmastery bardasht nahin kar sakta, phir bhala itni bari zameen o asman ki saltanat do khudaon ki khudai mein kaise chal sakti thi?

Pas waqia sirf itna hi nahin hai ke duniya kisi banane wale ke baghair nahin bani hai, balke yeh bhi waqia hai ke is ko ek hi ne banaya hai. Haqeeqat sirf itni hi nahin hai ke is duniya ka intezam kisi haakim ke baghair nahin chal raha hai, balke yeh bhi haqeeqat hai ke woh haakim ek hi hai. Intezam ki baqaedgi saaf keh rahi hai ke yahan ek ke siva kisi ke hath mein hukumat ke ikhtiyarat nahin hain — zabite ki pabandi munh se bol rahi hai ke is saltanat mein ek haakim ke siva kisi ka hukum nahin chalta. Qanoon ki sakht geeri shahadat de rahi hai ke ek hi badshah ki hukumat zameen se asman tak qaim hai.

Dar-haqeeqat is mukammal tanzeem mein ek se zyada haakimon ki gunjaish hi nahin hai. Tanzeem ki fitrat yeh chahti hai ke hukum mein ek shamma barabar bhi koi dusra hissa dar na ho. Tanha ek hi haakim ho aur is ke siva sab mehkoom hon — kyunke kisi dusre ke hath mein farman rawai ke adna se ikhtiyarat hone ke mani bhi bad-nazmi aur fasad ke hain. Hukum chalane ke liye sirf taqat hi darkar nahin hai, ilm bhi darkar hai — itni waseeh nazar darkar hai ke tamam kainat ko bayak waqt dekh sake aur is ki maslahaton ko samajh kar ahkam jari kar sake. Lihaza aqal yeh faisla karti hai aur zameen o asman ke nizam-e-saltanat ka intehai ba-zabtegi ke sath chalna is ki gawahi deta hai ke is saltanat ke ikhtiyarat-e-shahi mein ek Khuda ke siva kisi ka zarra barabar hissa nahin hai.

Insan ki Tabahi ka Asli Sabab

Bhaiyo! Yeh is kainat ki asal haqeeqat hai jis ka thora sa haal abhi main ne aap ke samne bayan kiya hai. Ab main is sawal ki taraf aata hoon ke aakhir is haqeeqat ko janna kyun zaroori hai? Is ko na manne se apna kya nuqsan hai aur maan lene se kya faida hai?

Is baat ko is tarah samajhiye ke aap agar rail gari ka safar karna chahte hain to aap ke liye yeh janna zaroori hai ke rail gari kaun si cheez hoti hai, kis tarah chalti hai, safar karne walon ke liye is mein kya qawaneen muqarrar kiye gaye hain, aur qawaneen ka taalluq banane wale se kya hai. Agar aap safar shuru karne se pehle in baaton ko na jaan lenge ya janne wale se maloom kar ke na manenge, to aap kis qadar nuqsan uthayenge? Pehli jahalat ki saza to yeh milegi ke engine aap ko samne se aata hua dekh kar bhi aap is par se guzar jayenge. Is se aap bach bhi gaye to ticket ghar se ticket na lene ke baais safar hi na kar sakenge. Agar qawaneen-e-railway ki jahalat ya in ki pabandi se inkar ki wajah se bina ticket baith bhi gaye, to har aage aane wale station par pakre jane aur saza pane ki museebat aap par ghalib rahegi.

Is ke bar-aks jo shakhs rail gari ki fitrat se, is ke chalane wale ke ikhtiyarat se aur is safar ke asoolon aur qawaneen se waqif hai aur inhein manta bhi hai, woh pur-aman taur par ticket lekar gari mein bethega, izzat ke sath safar karega aur manzil-e-maqsood par bakhairiyat pohanch jayega. Woh tamam kharabiyan jo jahalat aur inkar ki soorat mein waqe hone wali theen, waqifiyat aur farman-bardari ki badaulat in se mahfooz rahega.

Bas yehi haal hamari aur is kainat aur asman-o-zameen ki saltanat aur is ke badshah ka hai. Ham khud aur duniya ki sari cheezein Khuda ki ek wasee-o-areez saltanat ke purze hain. Is saltanat ka haakim-e-mutlaq aur farman-rawa sirf ek Khuda hai, dusre kisi ko is mein adna sa bhi dakhil nahin. Apni jismani saakht ke lehaz se hum Khuda ke waza kiye hue qawaneen ke wasee nizam mein ghari ke purzon ki tarah jakre hue hain. Hum apni marzi se chaltay hain to apne ikhtiyar aur iraday ke daira mein bhi hum

Khuda ke inhi qawaneen ke mat-hat hain aur in ki farmanbardari hum par farz hai.

Agar is fitrat-e-kainat, Khuda ki badshahat aur is ki farmanbardari ki zaroorat ko hum na jaanen ya jaan boojh kar is se munh pherein, to is ka anjaam us tabahi o barbadi ke siva aur kuch nahin hai jo fitrat aur waqiyat ke khilaf chalne se la-mahaala har shakhs ko hoti hai. Yeh karkhana poori quwat ke sath apne bandhe hue qaedon par chala ja raha hai. Agar main is ki asal haqeeqat aur is ke rabt o zabt ko na samajhta hoon aur na manta hoon aur apni na-daani ki wajah se is qawi o mustahkam karkhana-e-alam mein is ke chalne ke rukh ke khilaf chalne ki koshish karta hoon, to mere is amal se yeh karkhana apne asoolon ko thora hi chhor dega. Albata in azeem aur taqatwar purzon ki muttfaq harkat se jo taqat paida hui hai us ke khilaf meri adna aur na-cheez quwat jab takrayegi to main la-mahaala tabah ho jaunga — karkhane ka baal bhi bika na hoga.

Isliye mere liye aur aap sab ke liye agar duniya mein falah, kaamrani, aman aur salamati ka koi rasta hai to woh sirf yehi hai ke hum in asli haqaiq ko tasleem karein. Apne aap ko aur zameen o asmaan ki in saari cheezon ko Khuda ki mamlook o mahkoom tasleem karein aur un ahkam o hidayat ki pabandi karein jo malik-ul-mulk aur ahkam-ul-hakimeen ne is saltanat mein qaim kar rakhi hain.

Isi roshan haqeeqat aur is ke mutabiq theek theek fitrat ka naam Islam hai. Islam lafz ka matlab hi jhukna aur saunp dena hai. Jab is sari kainat ka aur khud insan ka paida karne wala, maalik aur aqa sirf ek hi Khuda hai to insan ko la-mahaala usi ki ghulami ikhtiyar karni aur apne aap ko usi ke hawalay kar dena chahiye jis tarah sari kainat apne aap ko is ke hawalay kar chuki hai. Tabahi aur halakat jab Khuda ki is saltanat mein baghawat karne aur haqeeqat ke khilaf sar uthane mein hai to insan ko is se baaz aana chahiye aur apne aqa ke wasee nizam-e-itaat ka bil-irada waisa hi ek sachha farmanbardar jazo ban jana chahiye jaisa ke woh majbooran pehle hi se hai — isi ka naam Islam hai.

Is दौर-e-itaat mein aane se aur aap ke dakhil hone se aur Khuda ko haqeeqi maalik man-ne se us ki khudai mein to koi izafa na ho jayega aur na aap ke inkar o baghawat se us ki khudai mein kuch kami waq hoga. Suraj aur chand jaisi azeem-ush-shaan aur

zabardast taqatein jis haakim ki farman-bardar aur ghulam hain — is ke haan ek adna insan ki baghawat se kya nuqsan aur us ki ita'at se kya nafa ho sakta hai?

Hamari Sahih Haisiyat

Insan jaisi nacheez makhlooq agar is farman-raway-kainat ko apna badshah na bhi mane to kya is ki badshahat mein farq aa jayega? Woh jo apni makhlooqat se zabardasti apna hukum manwa sakta hai, us ko is se kya garz ke aap ne thehar kar apni khushi se is ki badshahi aur farmanbardari qabool ki? Apka inkaar us ka kuch nahin bigar sakta. Albata aap apne is maalik ki ita'at aur farman-bardari mein dakhil ho kar aur Islam ko apna deen bana kar khud apne haq mein hi insaf karte hain aur is mein sara faida hi aap ka hai.

Kyunke jab Khuda haqeeqat mein is asman o zameen ki sari kainat ka akela badshah hai aur main, aap aur baqi tamam insan, janwar, aur duniya ki har cheez is ki riaya aur mamlook hai to ab bataiye meri is se behtar aur theek haisiyat kya ho sakti hai ke main in haqaiq ko manoon aur apne saron mein khudi aur takabbur ko na ghusne doon? Aur phir us badshah ki chori kar ke main apne dil o dimagh aur apni haisiyat mein yeh ghuroor kaise samoo loon ke main jo kuch bhi hoon apna hoon aur us maalik o farman-rawa ka na-farman o sirkash ban kar jiyun? Us se barh kar bewakoofi aur kya ho sakti hai ke insan apne is asal aur sache maalik o badshah ko hi na mane, ya un dusre logon ki batain maan kar badshah ke sath kisi ko shareek thehraye? Ya apna waqt aur ibadat kisi insani shakal, tasweer ya kisi pathar, kisi jin, rooh, bhoot ya kisi farishte ko maalik o mukhtar thehraya hai aur in ko khudai mein farman rawai ka darja de kar in ki ibadat kare?

Kaisa ajeeb waqia hai ke hum ek aisi wasee riyasat ke idaray mein hon jahan asman aur zameen o hawa ek aisi badi hukumat ki itaat karein jis ki saltanat ko na koi zawaal hai aur na woh kamzor hoti hai — magar main is badshah aur asli farman rawai ki ita'at ke bajaye doosron ki ibadat karna aur sar unke qadmon par jhukana shuru kar dun? Ap khud faisla kijiye ke is tabahi o barbadi aur sangeen jurm aur khayalat ki paimashi kon

kar sakta hai aur is be-waqoofi aur baghawat ka khamiyaza kis ko bhugatna hai? Us haqeeqi maalik ke qahar o ghazab se unhein kon bacha sakta hai?

Uss ke baad aap dekhiye ke is be-imtiyazi aur napaak baghawat aur tabaahi aur barbaadi ki yeh saari surat jo haqeeqat ke bilkul khilaaf hai — jab tak dilon aur demaghon par phaili rahegi toh aap kisi tarah aman, chain aur insaaf qaim kar sakte hain? Azaadi jo sachi itaat se milti thi woh is tabahi o inkaar, farman rawaion aur khudai daawon ki jhooti shohrat mein kahan mayassar aa sakti hai? Haqeeqat yeh hai ke tamam dunya, zameen o asman aur unki cheezon ka malik ek hi Khuda hai. Hum tamam insaan Khuda ki riaya hain aur apas mein sab bara-bar hain.

Zulm ki Wajah

Hum tamam insaan Khuda ki riaya hain aur apas mein sab bara-bar hain. Sab ek malik aur ek Khuda aur ek hi parwardigar ki riaya hain. Is haisiyat se na koi mujh se badhkar hai aur na mera haq kisi se ziada hai, na mai kisi ka ghulam hun. Magar jab is paak o sachi haqeeqat ko hum nahi mantay aur insaan insaan hi se baghawat aur ooncha neecha ban jata hai toh phir is mein lazmi tour par fitney uthtay hain.

Jab ek shakhs ya chand ashqas is asal Khuda ko nahi maantay, apne saron par apne aqal o fahem se dusron ki badshahi qaim kartay hain aur apne nafas aur apni taqat o dolat, apnay mafaad o gharoor ke liye aage badhte hain toh lazman is ka nateeja ye hota hai ke jahan jahan woh zor dikha sakte hain wahan dusron ko dabaate hain, unki zameen, haqooq o jaan o aabru aur maal dhoons kar ke apni malikiyat mein laytay hain. Is haq o insaaf ki jagah ek tabahi aati hai jismain kisi ke paas do waqt roti ke liye nahi aur koi lakhon ki dolat aiyashi par ura raha hota hai — jismain ghareeb mehnat karna janta hai magar usay mehnat ka theek phal nahi milta aur ameer o taqatwar uski mehnat o majbori ka ghair insaafi par mushtamil istaihsaal karta hai.

Be-insafi Kyun Hai?

Sach batayie, kya ghalti ki aisi sangeen bunyaado, insaan par insaan ki badshahat aur khudai aur fitrat aur haqeeqat ke sary qawaneen ki an-dekhi karnay k baad, is ghalat rastay par kisi insaaf o aman ki tawaqqo ki ja sakti hai? Jo sangeen nuqsan, ghin-o-awni ba-insaafi, haq par daakay aur mehnat ki chori aap ko nazar aygi — woh sab is eik Khuda se munh phair layne ke nateejay mein hain jisy Quran kufr ka naam de kar is inkaar ko sab say bara zulm thehrata hai.

Haqdar ka haq cheen kar usay na daina ya kam-tar cheez dekar faida uthana hi asal main woh be insaafi hai. Insaan Khuda, asmaan, aur zameen, hawa, roshni aur saari azeem ashiya aur unkay nafa ka, us malik-e-kainaat ko chhor kar jin dosron aur apna khud ka thehraya howa haq dekar farmanbardari karta hai — us sey baara kon zaalim, nasukrah or be insaaf hoskta hai? Issi asal baat ko tasleem na karnay ka anjaam shirk kaha gaya hai!

Falah kis Tarah Hasil Ho Sakti Hai?

Bhaiyo! Jab yeh sab baatein bilkul sach hain aur in ki sachai ki gawahi khud aap ke dil de rahe hain to is ke baad main aap se puchta hoon ke hamari falah, hamari kamiyabi, hamari taraqqi, hamare aman aur chain ka rasta kaun sa ho sakta hai? Kya woh rasta falah aur salamati ka rasta ho sakta hai jo us haqeeqat ke khilaf hai jis par zameen o asman ka yeh sara nizam chal raha hai? Jo falah o kamiyabi darakhton ko Khuda ka qanoon torne se nahin mil sakti woh kya ek insan ko Khuda ka qanoon torne se mil jayegi? Insan kya is karkhana-e-qudrat ka koi aisa bara farmanrawa aur is qadar zor-awar hai ke aam qawaneen-e-fitrat ko tor kar zinda reh sake? Jab zameen ki saari aur asman ki sari quwatein Khuda ke qanoon mein bandhi hui hain aur Khuda ki us badshahat mein un ki aisi majal nahin ke inkar kar sakein to phir is Khuda ke na-farman aur ghaddar ban kar hum kahan jayenge aur us tabahi se kis tarah bach sakenge jo Khuda ki azeem-ush-shaan makhlooq aur us ki khudai farmanrawai ke aage qadam qadam par takrane se har haal mein paida hogi?

Pas yaqeen maniye aur is haqeeqat par ghaur kijiye ke hamari zindagi, falah aur dunya mein hamari aur sab ki salamati aur rahat sirf is ek hi rastay mein hai aur kisi dusray mein nahi hai ke us akele Khuda hi ko apna asli Khuda, asli qaed aur badshah manein, baqi sab jhootay khudao aur naqli farmanrawao ki badshahat ka inkaar karein. Sirf usi ko apna mabood banayein. Usi ke aagay sar jhukayein. Usi ke ahkam ko asool aur apna qanoon banayein. Kisi dosray ka hum par koi haq nahi ke hum us ki itaat karein. Humaray sar is qaabil nahi hain ke hum us paak hasti ko chhor kar kisi dosray ke samnay in ko jhukayein aur ruswa karein. Hum apne maalik aur kisi ghulam mein yeh sharafat aur izzat nahi dekh sakte ke apne hi jaise insaano aur doosri makhlooqat ke ghulam ban kar zaleel hon. Insan ki azadi aur taraqqi is mein hai ke us ek haqeeqi aqa ka farmanbardar ban jaye ta-ke zameen ki tamam dusri taqaton ki ghulami us par haram ho jaye aur zameen ki tamam cheezein uski khadim ban jayein.

Jo Islam dunya mein laya gaya aur jis mein hum apne aap ko aur dusron ko dakhil hone ki dawat dete hain, us ka sirf yehi matlab hai. Islam kisi qaum ya kisi nasal ka

deen nahi hai, balkay sirf ek asool aur rasta hai — Khuda ki banayi hui ek seedhi sachai ka. Jo koi khwah woh Brahmin ho ya Rajput, Angrez ho ya Japani, is akele badshah aur Khuda ki haqeeqi farmanrawai ke asool ko theek theek man kar ghulaman-e-Khuda ki is jamaat mein shamil ho jaye — woh is jamaat aur is deen ka aik barabar ka aur poora haq rakhnay wala bhai ho jata hai. Unke darmiyan us chhoot aur chhaat aur bare chhote ki, uunch aur neech ki deewarain jin ko maghroor logon ne zameen par khara kiya hai, qata'an aur hamesha ke liye gir jati hain.

Aman kis Tarah Qaim Ho Sakta Hai?

Jab insano mein in haqooq, insaaf, riaya-e-Khuda ki musawat qaim hogi aur un mein bare aur chote ke jhootay martabon, ghalat daawon ko sirf Khuda ka qanoon tordega — jab ek Khuda ke samnay in saaray maghroor, qatil, zaalim aur doosron ke na-haq khoon peenay walo ke sar jhukein ge tou un logo ke darmiyan hargiz zameen o jaidad, fasad, iqtedar o kursi aur zulam-o-ziyadati ki talwaren nahi chalein gi, aur is baat par insano mein dushmani nahi rahe gi. Sab insan Khuda ke qanoon aur faislay ki chhaon mein chain se reh sakenge, jaisa ke us haqeeqat aur aman ke deen ne farz kardiya hai.

Is kainaat ki bhalayi aur sakoon isi Khuda ke asool mein chupa hua hai — ke tamam insaan kisi ghalat raastay aur khof ke bager ek theek rasta par is qadar mil jul kar rahain aur Khuda ki hidayat par yaqeen rakhain ke jis tarah woh apas mein ek paak rooh ke tahet chalte hain aur aik insaan ka haq kisi bhi halat mein khatray mein nahi hota aur haqeeqi adl-o-insaaf ka qanoon har kisi ki hifazat karta hai aur uskay anjam-e-kaar tamam iqtedar, uski haqeeqi malkiyat aur tasleem mein mehfooz rehte hain — yeh qanoon insano ke darmiyan zameen par aik haqeeqi aur dair pa aman paida karta hai aur insaan un fitno, hasad, jalan aur fasado se baaz ajata hai jo tabahi latay hain.

Ek Shubah

Ab mein yahan is baat ki wazahat kardoon ke aksar logo ke zehno mein ek aam sa sawaal ya shubah aur tajjub is hawalay se shayed zaroor hota hai. Unke khayalaat main

ek ulat baat hoti hai ke agar yeh haqeeqat waqai sirf ek hi Khuda ko apna malik mannay mein thi tou aaj hum duniya mein aur history o tareekh mein aisi qaumo aur logo ko aur aisi zaalim hakumato ko kamiyaab kaisay dekhtay hain jo Khuda ke in asoolo, ahkam, uski itaat aur farman-bardari se bilkul inkaari hain, baghi aur zalim hain, na-farman hain? Woh kyu aaj daulat aur taqat o hakumat ke mazay urati hain aur zameen ke tamam wasail se faida uthati nazar aati hain?

Kiya zameen par Khuda ka nizam ghalat sabit nahi hota ke aise qatilon ko tabah kar dene ke bajaye unki taraqqi hoti nazar aati hai? Aur doosri taraf Khuda ke manne wale dhakay khatay aur pastiyo mein zindagi basar karte hain?

Iska buhat hi saaf aur wazeh jawab yeh hai ke yeh shubah us waqt paida hota hai jab insan sirf wasail aur is choti si dunya ki taraqqi, asbab, zindagi aur us ke dhokay baz saman ko hi sab kuch jaan leta hai aur anjam ko faramosh kardeta hai. Baat yeh hai ke dunya ek imtehan-gah aur aazmaish ki jaga hai — yahan kisi shakhs ko saza aur jaza fauran aur hatmi tor par nahi di jati balkay dunya mein moka diya jata hai, mohlat di jati hai aur Khuda apne imtehan mein azadi aur wasail aur iqtedar daikar ye dekhta hai ke un qawaneen, haqeeqat aur di gai nemat o taqat ka koi kaisay istemal karta hai.

Us taqat aur us bad-masti o ghaflat mein hi woh apne ap ko Khuda samajhta hai aur yehi uska sab say barra jurm aur ghalat-fehmi hoti hai. Akhir kar uski yeh mohlat waqt mukarrar par aakar jab khatam hogi aur uska muqabla apne asil aur sachi badshahat o insaaf se hoga — waha kisi tabahi ya dunya ke dhokay o iqtedar, ghulamiyo ya taraqqi ki ijazat nahi hogi. In zalimo ko hamesha ki tabahi aur shadeed bad-tareen thikane pe jahannum mein jana hoga. Unki yeh dunya ki kamiyabi asal na-kami hai. Jabkay falah o kamiyabi darasal is aazmaish ki jaga pe theek theek insaan ban kar guzarna aur us haqeeqat par jamay rehna aur in fitno mein mehfooz hokar haqeeqi Khuda ki ibadat qayam rakhna hai.

Aakhiri Baat

Aur yahi haqeeqat ka aakhri pehlu hai. Jo shakhs is dunya mein apne us haqeeqi malik aur aqa ki ita'at ikhtiyar karta hai aur is raste par poori imandari, theek theek iraday aur diyanat-dari ke sath chal kar dikhata hai — dunya mein us ko falah hasil ho ya na ho, uski aakhirat ki kamiyabi yaqeeni hai. Wahan us ke sath koi be-insafi nahin hogi aur us ko us ki qurbaniyon aur Khuda ki haqeeqi farman-bardari ka poora poora ajar aur inam milega.

Magar jo is dunya ki aazmaish aur us mohlat ko dhoka samajh kar is mein ghaflat o tabahi aur na-farmaniyon aur be-insafiyon ki zindagi basar karte hain aur unhon ne apna waqt is jhoote ghamand, dusre aur naye maalik bananay aur us haqeeqat aur qanoon ki hidayat ka theek inkar karne mein lagaya hai — woh chahe yahan kitni hi taqat, dunya, fasad aur iqtedar bana lein, aakhir aakhri din woh zaleel o khwar honge aur un ko jahannum ka shadeed azab diya jayega jis se woh bach nahin sakte.

Yehi ek Khuda ki badshahat ka, dunya ka aur dunya mein salamati ka rasta hai jo main ne aap ke samne wazeh kar diya.

*"Is par chalna aur na chalna aap ki apni azadi aur ikhtiyar par chhor diya gaya
hai
magar is ke anjam aur haqeeqat ko zaroor samne rakhiye."*

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Action Plan for the month of May 2026

This month in *Seerat an-Nabi* ﷺ, we learned 5 traits of the Prophet Muhammad ﷺ that Khadija RA, mentioned.

Ref: When Prophet Muhammad ﷺ came back from Cave of Hira, after the first revelation, he was worried about his life and consulted Khadija RA, She responded -

Narrated Aisha:

..... Khadija RA said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah,

1. **You keep good relations with your Kith and kin**
2. Speak the truth
3. Help the poor and the destitute
4. Entertain your guests generously and
5. Assist those who are stricken with calamities..... [Hadeeth continues]

..... قَالَتْ خَدِيجَةُ كَلَّا أَبْشِرْ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا،

1. فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ،

2. وَتَصْدُقُ الْحَدِيثَ،

3. وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ،

4. وَتَقْرِي الضَّيْفَ،

5. وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ [Hadeeth continues]

First one in the 5 traits mentioned is to **keep good relations with your Kith and kin**

ACTION ITEM: In the spirit of following the beautiful character of the Prophet Muhammad ﷺ that was recognized early on, let's strengthen our ties with our relatives. Relationships grow through our consistent, small efforts.

As we are living away from our families and relatives, in a foreign country, we can replicate it with our neighbours.

This month, we commit to reconnect, forgive, check in, and show up for our relatives / neighbours in any of the following forms.

1. Connect them to Dawah
2. Help them in any form
3. Call Them
4. Give them a gift (Islamic book etc.)
5. Make Dua for them

ACTION ITEM

PD SYLLABUS

MONTH: JUNE 2026

Towards Understanding the Quran

With kind permission: Islamic Foundation UK

Introduction to Tafheem | Glossary | Verbs

Tafsirs: Maarif | Dawat | Ishraq | Clear

Recent Verses:

55:46-78, 55:26-45,

55:1-25

Surah Ar-Rahman 55:46-78 [3/3]  | Intro ↑ Display ↑ Recite |

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

(55:46) For any who fears to stand before his Lord⁴⁰ are two Gardens.⁴¹

40. Who fears...Lord: who fears God in whatever he does in the world, and dreads his accountability before Him in the Hereafter. Whoever holds this belief will inevitably avoid serving the lusts of his self, will avoid following every path blindly, will distinguish between the truth and falsehood, justice and injustice, pure and impure, and the lawful and the unlawful, and will not turn away deliberately from following the commands of God. This is the real ground for the reward that is being mentioned below.

41. Jannat actually means a garden. At some places in the Quran the entire world in which the righteous people will be kept, has been called Jannat, as though the whole of it was a garden. And at others it has been said that they will have Jannaat (Gardens) under which canals will be flowing. This means that that big Garden will comprise countless other gardens; and here precisely it has been stated that every pious man will be given two gardens in that big Garden, which will be particularly meant for him; it will have his own palaces in which he will live with his family and attendants like a king, and in it he will be provided with all that is being mentioned below.

فَيَأْتِي الْآءِ رَبِّكُمَا تُكَذِّبِينَ

(55:47) Which of your Lord's favours will you twain – you men and jinn – then deny?⁴²

42. From here till the end, the word alaa has been used both for the blessings and for the powers, and there is an aspect of the praiseworthy qualities too in it. If we take the first meaning, the meaning of repeating the refrain in this context will be: If you like to deny the blessings of Allah, you may do so. The righteous will certainly receive these blessings from their Lord. In the second case the meaning would be: If you think it is impossible for Allah to create the Garden and bless His righteous servants with these bounties in it, you may think so. Allah certainly has the power to do this work and He will surely accomplish it. According to the third meaning, it means: You think that after having created this big world Allah now doesn't bother whether a person behaves unjustly here or justly, works to promote the truth or falsehood, spreads evil or good, He will neither punish the oppressor nor redress the grievances of the oppressed, will neither appreciate good nor abhor evil, then, as you think, He is helpless too. He can build the heavens and the earth but cannot prepare Hell for punishing the wicked and cannot make Heaven for rewarding the followers of the truth. Thus, you may deny His praiseworthy attributes as you may, but tomorrow when He hurls the evildoers into Hell and blesses the worshipers of the truth in Heaven, will you even then be able to deny His these attributes.

ذَوَاتَا أَفْنَانٍ

(55:48) These Gardens will abound in green, blooming branches.

فَيَايَ الْآءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٥٩﴾

(55:49) Which of your Lord's favours will you twain – you men and jinn – then deny?

فِيهِمَا عَيْنَيْنِ تَجْرِينِ ﴿٥٠﴾

(55:50) In each of the two Gardens are two flowing springs.

فَيَايَ الْآءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٥١﴾

(55:51) Which of your Lord's favours will you twain – you men and jinn – then deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجِنِ ﴿٥٢﴾

(55:52) In both these is a pair of every fruit.⁴³

43. This can have two meanings:

(1) The fruits of the two gardens will have their own special flavors and tastes. In one garden he will find one kind of the fruit clustering on its branches, and in the other, another kind.

(2) In each garden there will be two kinds of fruit; one kind of the familiar fruit known and tasted in the world, though much superior to that found in the world, and the other kind of the rare fruit never imagined and tasted before.

فَيَايَ الْآءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٥٣﴾

(55:53) Which of your Lord's favours will you twain – you men and jinn – then deny?

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

(55:54) They shall recline on couches lined with brocade,⁴⁴ and within reach shall hang the fruits of the two Gardens.

44. That is, when their lining will be of such superior quality, you may imagine what will be the quality of the outer layer of the carpets.

فَيَايَ الْآءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٥٥﴾

(55:55) Which of your Lord's favours will you twain – you men and jinn – then deny?

فِيهِنَّ قَصِيرَاتُ الطَّرَفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾

(55:56) In the midst of these shall be maidens with modest, restrained glances;⁴⁵ maidens whom no man or jinn has ever touched before.⁴⁶

45. This is the real character of the woman. She should neither be shameless nor immodest, but should have modesty in her looks. That is why Allah while making a mention of women among the blessings of Paradise has first of all praised their modesty and chastity and not their beauty and physical charms. Beautiful women can get together in mixed clubs and film studios and beauty contests where only the beautiful women are admitted, but a person of only low taste and mentality can show any interest in them. No noble person can find any charm in the beauty that attracts every evil look and is ready to fall in every lap.

46. This means that in the worldly life whether a woman died a spinster, or as the wife of somebody, or died young, or as an old woman, in the Hereafter when all the righteous women enter Paradise, they will be made young and virgins. And any of the women who is made a life-partner of a righteous man, will not have been possessed by anyone before that husband, in Paradise.

This verse also shows that the righteous jinn too will enter Paradise like the righteous men. Men will have women from their own kind and the jinn their wives from their own kind: both the kinds will have their mates from their own particular kind. No person of one kind will be made a partner of a member of another kind with whom he cannot live as husband or wife naturally. The words of the verse "...whom neither man nor jinn will have touched before them," do not mean that the women there will only be of human species and they will not have been touched by any man or jinn before their husbands, but its real meaning is: In Paradise there will be women of both the jinn and the human species; they all will be modest and untouched: neither a jinn female will have been touched by a jinn male before her husband in Paradise, nor a human female will have been touched by a human male before her husband in Paradise.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٧﴾

(55:57) Which of your Lord's favours will you twain – you men and jinn – then deny?

كَانَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

(55:58) Lovely as rubies and pearls.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٩﴾

(55:59) Which of the favours of your Lord will you twain – you men and jinn – then deny?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

(55:60) Can the reward of goodness be any other than goodness?⁴⁷

47. That is, how, after all, is it possible that Allah should allow to go waste the sacrifices of those righteous servants and should deny them their rewards, who kept themselves subjected to restrictions throughout their lives for the sake of Allah, who avoided the unlawful and remained content with the

lawful, who performed their duties faithfully and sincerely, rendered the rights of those to whom rights were due, and endured hardships against evil and upheld good?

فَيَايَ الْآءِ رَبِّكُمْ تُكَذِّبِينَ ﴿٦١﴾

(55:61) Which of the laudable attributes of your Lord will you twain – you men and jinn – then deny?⁴⁸

48. Obviously, the person who is a denier of Paradise and its rewards, actually denies many of Allah Almighty's praiseworthy attributes. Even if he believes in Allah, he holds a bad opinion about Him. In his view, He is a perverse ruler in whose lawless kingdom doing good is an exercise in futility. He is either blind or deaf and is, therefore, wholly unaware as to who in his kingdom is making sacrifices of life, wealth and labor for His sake. He is un-appreciative and cannot distinguish between good and evil. Or as he seems to think, He is helpless and powerless. He may be very appreciative of the good but is unable to reward the doer of it. That is why it has been said: When in the Hereafter good will be rewarded with good in front of your very eyes, will you even then disavow the praiseworthy attributes of your Lord.

وَمِنْ دُونِهِمَا جَنَّتَيْنِ ﴿٦٢﴾

(55:62) And besides these two there shall be two other Gardens.⁴⁹

49. The word doon as used in min doon-i-hima Jannatan is employed in three different meanings in Arabic:

- (1) To be situated at a lower level than another thing.
- (2) To be inferior to something of better and nobler quality.
- (3) To be over and above something else.

On account of this difference in meaning, one probable meaning of these words is that every dweller of Paradise will be given two more gardens besides the two previously mentioned. Another probable meaning is that these two gardens will be inferior in quality and rank to both the first mentioned gardens: that is, the first two gardens will either be situated at a higher level than these two, or the first two gardens will be of a superior kind and these two of an inferior kind as compared to them. If the first probability is adopted, it would mean that these two additional gardens also will be for those dwellers of Paradise, who have been mentioned above, And in case the second probability is adopted, the meaning would be that the first two gardens will be for those nearest to Allah, and these two for the people of the right hand. This second probability is strengthened by the two kinds of the righteous men as mentioned in Surah Al-Waqiah. First, the foremost, who have also been called the muqarrabun; second, the people of the right hand, who have also been entitled ashab almainanah; and for both these separate qualities of the two kinds of the gardens have been mentioned. Furthermore, this probability is also strengthened by the Hadith which Abu Bakr has related on the authority of his father, Abu Musa al-Ashari. In this he says: The Prophet (peace be upon him) said: Two jannaat (gardens) will be for the foremost among the righteous (or the muqarrabin), in which the utensils and articles of decoration will be of gold, and two jannaat for the followers (or the ashab al yamin), in which everything will be of silver. (Fath al-Bari, Kitab at- Tafsir: Surah Ar-Rahman).

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٦٣﴾

(55:63) Which of the favours of your Lord will you twain – you men and jinn – then deny?

مُدْهَامَّتَنِ ﴿٦٤﴾

(55:64) Two Gardens, dark green and fresh.⁵⁰

50. The word madhammatan has been used in praise of these gardens. Mudhamma is such luxuriant vegetation which because of its extreme luxuriance assumes a darkish hue.

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٦٥﴾

(55:65) Which of the favours of your Lord will you twain – you men and jinn – then deny?

فِيهِمَا عَيْنَيْنِ تَاصَاخَتَنِ ﴿٦٦﴾

(55:66) In them will be two gushing springs.

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٦٧﴾

(55:67) Which of the favours of your Lord will you twain – you men and jinn – then deny?

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَانٌ ﴿٦٨﴾

(55:68) Therein will be fruits and dates and pomegranates.

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٦٩﴾

(55:69) Which of the favours of your Lord will you twain – you men and jinn – then deny?

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

(55:70) In the midst of these will be maidens, good and comely.

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٧١﴾

(55:71) Which of the favours of your Lord will you twain – you men and jinn – then deny?

(55:72) There shall be maidens sheltered in tents.⁵¹

51. For the explanation of hoor see (E.Ns 28, 29 of Surah As-Saaffat) and (E.N. 42 of Surah Ad-Dukhan). The pavilions probably will be similar to those pitched for the nobles and rich people in the public parks. Most probably the wives of the dwellers of Paradise will live with them in their palaces, and in their parks there will be tents pitched here and there in which there will be the hoors to entertain them. Our this presumption is based on this that in the foregoing verses beautiful and chaste wives have been mentioned; now, here, mention of the hoors signifies that they will be a different kind of women from the wives. This presumption is further strengthened by the Hadith which Umm Salamah has reported. She says: I asked: O messenger of Allah, who are better, the women of the world or the hoors. The Prophet replied (peace be upon him), the women of the world are superior to the hoors in the same way as the outer layer of a garment is superior to its lining. I asked: On what grounds? He replied: On the ground that the women have offered their Prayers, observed their Fasts, and performed other devotions. (Tabarani). This shows that the wives of the dwellers of Paradise will be the women who affirmed the faith in the world and left the world while they practiced good and right. They will enter Paradise in consequence of their faith and good deeds, and will deserve the blessings of Paradise on merit. They would either become the wives of their previous husbands of their own free will and choice if they (the previous husbands) too happened to be dwellers of Paradise. Otherwise, Allah will wed them to some other dweller of Paradise, if the two would like to live together as husband and wife. As for the hoors, they will not be entitled to dwell in Paradise as a result of any righteous deed of their own, but Allah will create them as young, beautiful women and bestow them also as a blessing among the other blessings on the dwellers of Paradise so that they may enjoy their companionship. But they will not in any case be creatures of the kind of the jinn and fairies, for man cannot cohabit with a kind other than his own. Therefore, most probably these would be those innocent girls who died immature and Allah will recreate them as young and beautiful women.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٤٣﴾

(55:73) Which of the favours of your Lord will you twain – you men and jinn – then deny?

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٤٤﴾

(55:74) No man or jinn ever touched them before.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٤٥﴾

(55:75) Which of the favours of your Lord will you twain – you men and jinn – then deny?

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ حِسَانٍ ﴿٤٦﴾

(55:76) They shall be reclining on green cushions and splendid carpets.⁵²

52. The word abqari in the original is from abqar, the capital city of the jinn in the legends of the pre-Islamic Arabia. It was on that account that the Arabs called every fine and rare thing abqari as if it belonged to the fairyland and had no match in the material world. So much so that in their idiom the man who possessed extraordinary abilities and who performed wonderful works was also called abqari. The English word genius also is spoken in the same sense and is also derived from genii which is a synonym of jinn. That is why the word abqari has been used here to give an idea of the extraordinary exquisiteness of the provisions of Paradise to the

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٧٧﴾

(55:77) Which of the favours of your Lord will you twain - you men and jinn - then deny?

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

(55:78) Blessed be the name of your Lord, the Lord of Majesty and Glory.

Surah Ar-Rahman 55:46-78 [3/3] ◀ ▶

Seerah An Nabi ﷺ

PD- JUNE 2026.

Seerah An Nabi ﷺ

HIGHLIGHTED TOPICS: 3-5 yrs Nabawi

1. Khuli dawat-Jabal Safa
2. ikhtilaf ki shiddat
3. Hijrat e Habasha

Few Books for your reference: (Scan the QR for a digital copy of the book)



URDU Book: Muhammad e Arabi



ENG Book: The Seerah _by Yasir Qadhi



ENG Book: The Sealed Nectar



URDU Book: Raheeq alMakhtoom

LITERATURE

In the name of Allah, the Most Beneficent, the Most Merciful
(This article was read before a meeting on February 23, 1941, at the invitation of the
`Majlis-i Islamiat', Islamia College, Peshawar)

Islam and Ignorance

The Inter-relation of Opinion and Conduct

Man faces many things in life and with none of them can he deal properly unless he forms an opinion about the nature or condition of that thing and his own relationship with it. Right or wrong, an opinion has to be formed about everything and until such an opinion is formed no man can decide what behavior and what attitude he should adopt towards a particular thing. This is an experience which is a part of your daily life. Whenever you meet a person you want to know: Who is he? What is his position and status in life ? What are his personal qualities? What sort of relationship subsists between both of you? You cannot determine how to deal with the man to the aforesaid questions. In the absence of all such information, you nevertheless have to form a conjectural opinion on the basis of appearances and whatever conduct you adopt towards him is controlled by the opinion so formed. You eat the sort of things which according to your knowledge or conjecture stain food value. The things you cast away, or make use of; the things you preserve, adore or loathe; the things you fear or love, your varying attitude towards all these things is regulated by the opinion which you have formed about their nature and propensities and your relations with them.

The correctness or impropriety of your behavior towards these things is dependent upon your right or wrong opinions you have formed about them. The validity or fallacy depends on whether you have formed the opinion about them on the basis of knowledge, conjecture, whim or observation through senses. A child, for instance, sees fire and on bare observation through senses forms the opinion that it is an attractive, glaring plaything. This opinion leads him to the act of stretching his hands to hold the fire. Another man sees the same fire and through conjecture or whim comes to the conclusion that it embodies in itself some attribute of Divinity or, at least, it is an emblem of Divinity. On the basis of this conclusion, he determines to bow his head in supplication before the fire, thus signifying his relationship with it. A third man looks at the fire. He begins to investigate into its nature and properties and through knowledge and research arrives at the conclusion that fire can bake, burn or heat things. He further forms the opinion that his relationship with fire is like that of master with his servant.

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Fire, in his opinion, is neither a plaything nor a deity. On the other hand, it is a thing which can be pressed into service for cooking, burning or heating purposes, whenever the need arises. Among the foregoing different attitudes, those of the child and the fire worshipper are definitely based on ignorance. Experience negates the child's opinion that fire is a plaything. The opinion of the worshiper of fire that fire is God or an emblem of godhood is based upon whims and caprices rather than on any proof furnished by true knowledge. In contrast to both these opinions, the attitude of the man who regards fire as a useful agent in the service of man is a scientific attitude as is based upon knowledge.

The Basic Problems of Life

The Opinion and Attitude of Man towards Life

Keeping this premise in mind let us divert our view from the details to the fundamentals. Man finds himself living on this planet. He possesses a y which is endowed with divergent potentialities. A magnificent expanse of earth and sky lies before him. This universe contains an endless variety of things and man has the power to press all those things into his service. Man is surrounded by countless millions of other human beings, animals, plants, minerals and his life is inextricably linked with all these things. Is it possible for you to imagine then that man can adopt a mode of dealing with these things without first forming an opinion about his own self, the nature of things which surround him and the position in which he stands in relation to those things? Is it possible for a person to adopt a way of life without determining: Who am I? What am I? Am I responsible or irresponsible? Am I independent or subordinate to someone? If I stand in a subordinate position who is my superior and if I am responsible, to whom am I accountable? Has my worldly existence any end, and if it has, what is it? Similarly, can a person propose to expend his powers without first deciding the questions: Do these powers belong to him or are a gift endowed by someone else? Is there someone to call him to account for expending his powers? Is the use of his powers to be regulated by himself or by someone else? In the like manner is it possible for a man to adopt a certain behavior towards things which form part of his surrounding without ascertaining: Is he himself their master or someone else? Does he command unlimited power over them or are his powers restricted? If his powers are confined within bounds who does set limits to his powers? Likewise can a man devise a mode of behavior towards his fellow men without first forming a definite opinion as to what are the ideals of humanity? What is the basis of distinction and disparity between man and man? What are the motives

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forces underlying friendship and animosity, coalescence and discord, cooperation and non-cooperation? Similarly, is it likely that a man can on the whole adopt an attitude towards this universe until he arrives at certain definite conclusions about the nature of the system of this universe and his own position as a part of this system?

On the basis of the premise I have already discussed, it can be stated without hesitation that it is impossible to adopt an attitude without forming an opinion about all these matters. As a matter of fact, every, living man, consciously or sub-consciously, holds certain opinions--nay is constrained to hold certain opinions-about these questions of life; for without this opinion he cannot move even a step in this universe. It is not essential that every man might have deliberated in a philosophical manner upon all these questions and might have arrived at certain conclusions about each and every matter after detailed investigations. Nay, most men have no definite idea apt these questions, nor do they consciously exercise their minds over them. Respite all this, all men do form some sort of a negative or positive opinion about everything and the attitude of every man towards life is inevitably controlled by the opinion he has formed.

The Bases of Individual or Collective Behavior are the same

As this rule holds good in the case of individuals, so it is true in respect of groups as well. These questions lie at the root of human life and unless matters relating to these questions have been clearly determined, it is impossible to frame a program for the body politic and raise an edifice of culture and civilization. The moral code of a society will reflect whatever conclusions would be drawn about these vital questions of life, the concept of morality will be shaped in consonance with them. The various institutions of life will be modeled on the same conclusions, indeed the whole fabric of society will be molded by these conclusions. In point of fact, there can be no two opinions on this matter. The attitude of an individual or a society will be determined by the nature of conclusions arrived at in answer to these questions. If you wish, you may analyze the attitude of an individual or a society and very easily ascertain what conclusions about life's basic questions are the motive forces of the existence of this individual or society. It is definitely impossible that the nature of an individual or collective behavior should be at variance with the nature of conclusions drawn in answer to these questions. Words and actions may disagree but nature of the answer of these questions that dwells in the inner self of a man cannot conflict in any case with the nature of his practical behavior.

Different Solutions of the Problems of Life

Let us take a step further. All those fundamental problems of life the solution of which is imperative for the active existence of man are metaphysical in essence. The answer to these questions is not written on the horizon for every man to read on his advent into this World, nor is the answer self-evident so that everyone could comprehend it. It is due to this reason that there is no single solution upon which all men may agree. Men have always held divergent opinions on these questions and various men have found various solutions to them. The question now presents itself as to what are the possible solutions to these problems, what means have been adopted to solve them and what possible solutions emerge out of all these means.

1. One way of solving these problems is to rely upon one's senses and opinions about all matters should be formed on the basis of sensorial perception and observation.

The second way is to derive a conclusion by means of sensorial perception aided by speculation.

3. The third alternative is to put one's faith in the solutions to these problems offered by the Prophets of God who claimed to possess direct Knowledge of the Truth.

So far, only the above three means of arriving at solution to these problems have been made use of and probably only these three ways are possible, In each of the above cases different solutions have been found by different means. Each solution gives rise to a particular attitude of mind and a particular pattern of morality and culture, which in its basic characteristics is completely different from the attitudes produced by other categories of solutions. Let me show you now the different solutions to these problems arrived at through different means and the attitude of mind produced by each solution.

First Solution -Sheer Ignorance

Relying exclusively upon his own senses when a person arrives at some opinion in relation to these problems, he, in a manner quite natural to this mode of thought, concludes that this entire system of universe is a result of mere chance. There is no cause or purpose behind this universe. It has come into being by itself; it is operating automatically; it will meet its end without producing any consequences. There is no visible master who controls the universe. Hence there is no master of the universe, and if at all there is one, His connection with man's life is nonexistent. Man is species of animals, whose birth is only accidental. It is not known whether somebody has created him or he was self-born. In any case, this question is not germane to our discussion. We

know only that man exists on this planet called earth. He entertains certain desires and there are some inner urges which compel him to fulfill these desires. Man is equipped with limbs and organs by means of which he satisfies these wants. Around him, on the face of earth, there are countless provisions and by rising his limbs and organs man can satiate with these things. Hence there is no other use for the powers of man than that he should satisfy his desires and fulfill his needs to the optimum degree. World is no more than a tray upon which booty is arrayed for man to lay hands on. There is no sovereign being over man to whom he is accountable; there is no spring of Knowledge, no source of Guidance from which man may derive the law for regulating his life. Hence man is an autonomous being who is responsible to none. It is his own function to make laws and regulations, to devise means for expending his powers and to determine his behavior toward things existing around him. If man is in need of any guidance, he should resort to the laws of life of animals, the story of stones and the experience of his own history. Man is either accountable to himself or to the human authority which the society of men has imposed upon itself. The present worldly life is the only life and the consequences of all actions are confined to this world alone. Hence judgment as to what is right or wrong, useful or harmful and good or pernicious and what is to be adopted or rejected is based on the effects of actions produced in this world.

This is a complete ideology of life which deals with the fundamental problems of life on the basis of sensorial observations. There is a logical link and an intrinsic compatibility between sash strains of thought contained in this ideology. A person, therefore, who believes in this dogma can adopt a fairly smooth and consistent attitude in life disregarding the fact that this dogma and the attitude produced by it are right or wrong. Now let us look at the conduct which a person adopts on the basis of this answer.

Conduct based on Sheer Sensorial Experience

An inevitable consequence of this viewpoint in individual life is that the entire range of human conduct should be unfettered and devoid of any sense of responsibility. Man will deem himself the sole master of his body and his physical powers. He will, therefore, use his physical powers and qualities of his head and heart according to his whims and caprices. He will treat all things and all men whom chance places under his power as his chattel and himself will feel as their master. Only the bounds of natural law and the inevitable restrictions imposed by collective life will set a limit to his authority. His own soul will be devoid of any moral sense -a sense of responsibility and a fear of accountability -and no moral force will check his refractory action. Where there are no

external restraints upon his action or where he is able to bypass these checks, the natural tendency of his faith will impel him to be tyrannical, dishonest, wicked and mischievous. He will temperamentally be selfish, materialist and a time-server. The satisfaction of his carnal desires and animal needs will be the end-all and be-all of his life. Only those things will hold value in his eyes which prove serviceable to him in the attainment of his life's purpose. It is natural and quite logical that the believers in this dogma should bear such characters and personalities. There is no doubt, however, that for the sake of expediency and impelled by far-sightedness such a person may show traits of sympathy and selflessness. He may spare no pains in the task of national welfares and progress. He may on the whole display some sense of responsibility and respect for moral principles. But on a careful observation of his conduct you will find that all his seeming virtues are mere extensions of his selfish motives and carnal desires. He looks at the welfare of his nation or country from purely personal motives: he seeks his own welfare through the betterment of his nation and country. For these reasons, such a man can at least be called a nationalist only.

Characteristics of the Society built upon this Conduct

The distinctive features of the society fashioned by individuals bearing afore mentioned characters and personalities will be as follows

The basic principle of politics will be that sovereignty is vested in human beings, and individual, a family, a class, or the common people. The loftiest collective ideal considered feasible will be that of the setting up of a Commonwealth. This state will be governed by man-made laws. . All laws shall be made or amended according to human desires and experience of circumstances. Policies, too, shall be formulated and altered in deference to profit motive or personal expediency. In this state people who are stronger and excel others in cleverness, craftiness, lies, perfidy, callousness and wickedness will gain ascendancy by force. The leadership of the society and the reigns of authority will be in the hands of these people. Their book of constitution will enshrine the principle:

"Might is right and the weak are always wrong".

The whole edifice of society and culture will be raised on the foundations of self-interest. Increasing permissiveness in the satisfaction of one's lusts shall become the rule and standards of morality shall be so established that maximum freedom for the attainment of sensuous pleasures is guaranteed to every one.

Arts and literature will be affected by this philosophy of life and will progressively reflect nudity and pornographic trends.

In the economic domain of life sometimes feudalism will hold sway; at other times capitalism will gain ascendancy and sometimes the working classes will establish the proletariat dictatorship through violent means. Equity, however, will not form part of any of these economic systems. The conduct of every individual in this society shall be dictated by the fundamental conviction that the world and all the wealth contained in it is a booty and all men are free to lay their hands on it at will and whenever the chance presents itself.

The education system set up for the training of the members of this society will be based on this philosophy of life and shall reflect the same attitudes of mind. This system of education will impart to each successive generation the same notion of the world and man's place in the world which I have explained earlier. In all fields of knowledge information shall be so arranged and presented as to inculcate in the minds of the rising generation the same theories of life. The entire program of training will be designed to prepare individuals who will adopt this same attitude in life and will completely assimilate in this type of society. I need say no more to you about the characteristics of this type of educational system as you have had personal experience of such a system. . You are studying in institutions which have been set up under the same system, though they bear such names as 'Islamic College' or 'Muslim University' etc.

The attitude of mind which I have just analyzed springs out of sheer ignorance. This attitude is similar to that childlike state of mind which relying upon sensory observation considers fire as an attractive plaything. There is one difference, however. The fallacy of the child's observation soon becomes apparent through experience. The fire which the child takes as a plaything and wants to hold in his hands is a hot substance. So as soon as it touches the hand, it reveals that it is no more a plaything. Contrary to it, in the other cases, the fallacy of observation becomes manifest after a long time. Indeed most people remain blissfully ignorant of the fallacy of their observations. The fire which these people hold in their hands has low heat; it does not burn instantly; it simmers on for centuries. However, if a person wishes to learn from common experience, he should ponder that due to this attitude of mind, individuals are constantly committing frauds, the rulers are oppressive and tyrannical, the judges are unfair, the rich are covetous and the commonality is depraved. This, indeed, is a better experience for a man and, over and above this, the burning flames of nationalism, imperialism, war and confrontation,

invasions and the monstrous acts of the extirpation of the same attitude of mind may force him to conclude that this attitude of mind is based on sheer ignorance rather than on true Knowledge of the Reality. Man's opinion about the system of this universe and his own position in the universe which lies at the root of this attitude of mind is not consistent with Reality, or else it could never have entailed such horrible consequences.

The Second Solution

Let us examine now the second method. The second method of solving the fundamental problems of life is to coalesce observation with conjecture and speculation and to arrive at opinions about life's problems through these means. Three different straits of thought arise out of this method and each strain of thought produces a particular type of behavior.

(1) Polytheism

One school of thought believes that this universe is certainly subject to Divine control, but that there is not one God, but many. Different forces in the universe are being operated by the hands of different deities. Man's prosperity or misfortune, success or failure, profit or loss depends on the kindness or displeasure of a plurality of gods. The protagonists of this viewpoint have also made an attempt on the basis of their conjectures and speculations to identify these divine powers and those in whom these powers are vested. They have set up those things as gods which have caught their fancy. Characteristics of the Polytheistic Behavior

The distinctive features of human behavior which bows out of than viewpoints are as follows:

Life full of Superstitions

In the first place, man's whole life becomes a target of superstitions. He believes that there are many things which exert a good or bad influence on his fortune through supernatural means. He arrives at this conclusion on the basis of bare, subjective: thinking; his belief is not supported by any proof of knowledge. The devotee of this faith, therefore, dissipates most of his energy in entertaining false hopes of good fortune or in imaginary fears of ill- luck. Sometimes, he pins his hopes upon some gray: for the accomplishment of his desires; sometimes he trusts that an idol will turn the wheel of his for fortune to a better end; sometimes he exerts himself to flue utmost to propitiate

soars imaginary god; he feels crestfallen on seeing a bad omen; sometimes he starts building castles in the air or the appearance of what he considers a good omen. All these things deflect his ideas and endeavors from the natural course and set him on an utterly unnatural course of action.

Endless Cycles of Rituals

Secondly, this viewpoint establishes a lengthy hotchpotch of worship, devotion, offerings, supplications and other rituals and caught in this complex web a large part of man's efforts and activities goes in vain.

Frauds committed by Impostors

Thirdly, the Protagonists of this philosophy of polytheism and superstition fall an easy prey to the wily tricks of fraudulent men. A man sets himself up as a king and claims descent from the sun, the moon and other gods. He thus makes the people believe that he is a god too and that the people are his bondmen. Someone becomes an attendant at a shrine or a temple and sets himself up as an intermediary between the people and some supernatural power who rules over the destinies of mankind. Someone becomes a 'Pundit' or a peer' (a saint) and by the stratagem of amulets, charms, sorcery and practice of magic; hoodwinks the people into believing that through these supernatural means all their desires can be obtained. The progeny of these tricksters form themselves into hereditary family groups and classes whose rights, privileges and influences continue to grow and become entrenched with the progress of time. This belief, therefore, thrusts upon the necks of the people the yoke of slavery of royal families, religious functionaries and spiritual guides. These self-styled gods enthrall the state of mulch animals and beasts of burden.

A Life of Errors

Fourthly, this doctrine provides no enduring base for knowledge and art, philosophy and literature and culture and politics, nor do men receive from these imaginary deities any guidelines which may be followed in daily life. Man's connection with these gods is limited to the performance of a few rituals of devotion with the main end to solicit the favor and support of these deities. As regards the affairs of life, man is left to himself to frame laws and regulations and devise codes of conduct. Hence a society which believes in the plurality of gods virtually follows the same paths which I have described earlier in connection with the society which is guided by a faith based on sheer ignorance. The

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rules of morality, the code of conduct, the culture, the politics, the system of economy, knowledge and literature are almost the same in both societies. There is, therefore, no difference in principle between doctrine based on, sheer ignorance and faith in polytheism.

(2) Monasticism

The second doctrine produced by coalescing observation with conjecture and speculation lays down that world is a Place of Torment and physical existence is constantly subjected to pain and torture. Soul is incarcerated in the body of man as a condemned prisoner. All sensations of pleasure, desires and physical needs which are the natural consequences of worldly existence are; in fact, yokes, and fetters in which man is enchained. The more man craves for the world and its things, the tighter grows the grip of these chains and severer torment shall lie in store for him. Salvation lies in renouncing all connection with the affairs of the world; to strangle all desires; one must abstain from all pleasure; deny all physical needs and demands of passion; purge the heart of all affections born out of kinship of flesh and blood, and put this enemy (i.e. one's body and passions) through a sever trial of torture and hardship so that the soul is freed from the dominance of the body. In this ways soul shall become light and refined and will gain sufficient strength to soar in a state of 'Nirvana' to the vantage point of salvation.

The Effects of Monasticism

The characteristic features of the human behavior produced by this doctrine are these:

Individualism instead of Collectivism

In the first glare, this doctrine changes all human tendencies from collectivism to individualism and from culture to bewilderment. Man turns laic facie from the world, flees from all responsibilities and non-cooperation and renunciation of all personal relations becomes the hallmark of his life. In short, he adopts negative moral values.

Good Men become Hermits

Secondly, this doctrine impels good men to renounce the world and go into seclusion in order to attain salvation. This paves the way for wicked men to take the reins of authority in all worldly matters into their own hands.

Smooth Fodder for every Tyrant

Thirdly, with the penetration of this doctrine into the society the people begin to adopt negative kind of moral values. They exhibit unsocial and individualistic tendencies and become psycho paths. Their creative Powers, are, sapped. They become under morsel for the tyrants and it is easy for every despotic government to coerce them into obedience. In point of fact, this doctrine works like magic in taming the common people to become the willing slaves of the tyrants.

Conflict with Human Nature

Fourthly, a constant conflict rages between human nature and this doctrine of monasticism and the latter has always to capitulate. When it receives a setback the monastic doctrine seeks refuge in Penances. As an aftermath the ritual of Penance is invented; the stratagem of Allegorical Love is employed; and finally, under the cloak of renunciation the protagonists of this belief display such love fog the world as to gout the most covetous lovers of the world to shame.

(3) Everything is God

The third viewpoint which emerges out of a coalescence of observation and conjecture holds that man and universe are unreal. They have no real existence of their own. In facts there is one Being who has created all these things as a manifest of His Ownself and the same Being is working inside them. If we go into its details we shall find maps ramifications and myriad aspects of this doctrine, yet there is one strand of thought that terns through all of them: all things are mere shadows of one single Being, only this Being exists, all else is illusory.

This doctrine inculcates the attitude in snare that he doubts the reality of his existence; he loses all initiative; he considers himself a mere puppet that is made to dance by someone else or perhaps some externs! spirit is dancing within i ; he forgets himself in the stupor of leis illusions; his life is rudderless and has no set course or purpose. The train of his thought runs like this: I am only a shadow; no work has been assigned to me; nor can I accomplish anything by myself. That All-Pervading Being which casts into shadow through me the entire universe and which will hold sway from the beginning to the end of the world is the Mover. Everything is accomplished by that Being alone. If that lacing is perfect, I am also perfect. Why shall I act then? If that being is endeavoring towards perfection and is heeding towards its climax taking the whole universe in its

stride, then as a shadow I shall automatically move along with this Being. I am only a part; it is not for me to know whether the whole is moving or where it intends to go.

The practical consequences of this doctrine are yearly similar to those which I have already described in the course of the discussion on the Doctrine of Monasticism. In certain respects the attitude of the devotees of this belief is akin to that of the protagonists of the doctrine of Ignorance. The man who believes himself to be a snare shadow succumbs to passions; he gives free reign to his passions and does not care what direction they take, for according to his line of thinking, it is the substance which is the prime mover of his passions and he himself is only a puppet.

These three concepts, like the first one, are based on Ignorance and the kind of human behavior which flows out of these concepts is also characterized by sheer Ignorance. None of the above concepts is substantiated by proofs based on knowledge. As a matter of fact, a variety of concepts has been formulated on illusory and conjectural grounds. Experience denies the validity of these concepts. If any one of these doctrines were valid, its practice would not have entailed bad consequences. If you observe that whenever and wherever it is taken, a thing causes pain in the stomach, you rightly infer from this experiment that this particular thing does not agree with the anatomy and temper of the digestive system of man. In the same manner when it is an established fact that the doctrines of polytheism, monasticism and existentialism have by and large caused mischief to humanity, it is a positive proof that none of these doctrines is compatible with Reality and, on this basis, all are invalid.

The Third Solution – Islam

Let us now turn to the third course of action which is the last resort in formulating a viewpoint about the basic problems of life. This course of action is to put our faith in the solution to these problems offered by the Prophets of God. The matter may be explained by taking the example of a man who finds himself in a strange land. He has absolutely no acquaintance with the land. He seeks information from a man and goes around the land under his guidance. Whenever you are confronted with a problem of this nature your first endeavour is to search a man who claims to know the way. Your second concern is to satisfy yourself about the reliability of such a guide on the basis of circumstantial evidence. Finally, taking him as your guide, you set out on your journey. When it is established by experience that the information provided by him has not misled you, you are convinced that your guide possessed the requisite knowledge and that the information supplied by him about that place was true. This is a scientific

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method. In the absence of any other scientific method, this one is surely the only correct method of formulating one's viewpoint.

Now look! The world is a strange place for you. 'you have no knowledge about its reality. You do not know how the world is regulated? You are not aware under what system of laws this great 'workshop' is operating. What is your own position in this world? and what is the proper attitude you should adopt towards the world? These are the questions the answers of which you seek. In the first place, you conceived the opinion that what is visible is real. You acted according to this viewpoint, but the result was a fiasco. Subsequently, you formed various opinions on the basis of conjecture and supposition and acted upon each of them, but in every case the experience was negative. After all this, the final course left for obtaining true guidance is to turn to the Prophets of God. The Prophets claim to possess correct knowledge. On a deep inquiry into the ways of their lives, it is revealed that they are very truthful, trustworthy, pious, selfless and sound-minded beyond any shadow of doubt. Evidently there is sufficient ground for believing in the truth of their claims. It remains to be determined, however, that how far their information in regard to this world and man's position in it is valid and whether or not any practical evidence is forthcoming which gives a lie to their claims? Further, how far the information supplied by them succeeded in experience ? If upon scrutiny the outcome of all these inquiries is in favour of the Prophets, we should put our trust in their guidance and adopt only that course in life which is in accordance with their instructions.

As I have said earlier, in contrast to other methods based on Ignorance, the basis of this method is scientific. If a man bows his head in compliance to this knowledge; when he gives up obstinacy and conceit and acts according to this knowledge and if he, limits his actions within the bounds fixed by this knowledge, it is this method which is termed as "Islamic Method".

The Viewpoint of the Prophets about Man and the Universe

The prophets hold the following concepts regarding man and the universe:

Sovereignty Lies with God

This whole universe stretching out before man, of which man is a part is not an accidental phenomenon. It is a well-organized, well-regulated dominion. God has created this state; He alone is the Master and Sole ruler of this state. It is, in fact, a

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totalitarian system in which all powers are vested in the Centres Authority. No one else shares the Rule of this Totalitarian Sovereign. All forces which operate in the system of this universe are under His direct control. Nothing in the universe dare to disobey His Commands or act on its own accord without His permission. No part of this All-Embracing system can attain and naturally should not have autonomy or be irresponsible.

Subservience of Man

Man is a born-subject of this Divine State, Man does not become a subject of this State in his physical wing by adoption; he is born as a subject and it does not lie in his power to hold any other status than that of a subject. Man, therefore, has no right to devise a way of life or to define his own obligations. Man does not own anything in this universe and he has no right to lee laws for the use of property which does not belong to him, Man's body and all human powers are the possession of God and His Gift. Hence the right to use his body or physical powers according to his own will does not vest in man. On the other hand, man shall use these Divine gifts according to the will of the Almighty.

Similarly, all things -earth, animals, water, plants, minerals -which form the environment of man are the property of God, They do not belong to man. Hence he has no right to appropriate even these things according to his will. Man should deal with these things according to the rules set by the Master to Whom they really belong.

Similarly, all men who inhabit this earth and whose lives are interlinked with each other are the subjects of (pod. 'therefore, they have no right to formulate soles and regulations fear ordering their mutual relations. 'the whole range of their mutual relationships should be governed by laws made by God.

As regards the question-what the law of God is, the Prophets inform us to same source from which we have received knowledge about the reality of this world and about your ownelves has conveyed to us the knowledge of the Divine Law. God Himself has revealed this knowledge to us and has appointed us to deliver this knowledge to you. Trust in us; recognize us as the envoy of your King and receive from s the authentic law of the King.

Boundaries of Action

The prophets further explain to us, "you observe that the entire business of this universe is running according to a system; yet the Emperor is not visible, nor do we see His functionaries at work. you have a sense of freedom and feel free to act according to your wishes; you may behave as if you are the owner of things; you may even bow your heads in subservience and obedience to others who impose as Masters; you receive sustenance under all circumstances; you are provided with means of word; disobedience of Divine rule does not entail immediate punishment. All this is meant to put you to a tests The Master has endowed you with wisdom, the faculty of deduction and the power of choice between right or wrong. The Master has, therefore, thrown a veil between His Being, His system of Dominion and your eyes. He wants to put you through a trial and see how you use the powers He has bestowed on you. He has blessed you with common sense, freedom of choice, and a measure of autonomy and has left you to act as you desire. If you realise your position as a subject and adopt this position with heart and soul without coercion, you will coarse out successful are the test of your Master. On the other hand, if you fail to recognize your status as the subject of God or, Peeving recognized your position as a subject, you set upon a rebellious course you fail in the test. You have been vested with some powers in the world in order to put you through a trial. You have been given control and authority over many things in the world and have been granted a whole life-spate to prove your worth".

The World is a Place of Trial

The prophets then inform us to that worldly life is a period of trial; accordingly no accounts shall be called for nor any reward or punishment be dispensed in this world. [1. In this connection, it should be borne in mind that the world in which we live is a

‘Physical World (that which runs on the laws of physical science) and not a 'Moral World' (that which runs on moral laws). Hence under the existing system of universe, the moral consequences of human actions do not develop fully. They can develop only to the extent to which, physical laws permit them to develop. Otherwise where the laws of physical science put an obstruction, it is impossible for moral consequences to develop. Take an instance. A man kills another person. The moral consequences of a murder will develop only if physical laws lend assistance in investigating the crime, establishing the charge and then enforcing the moral punishment on the culprit. If the physical laws prove abortive, no moral consequence of a murder will ensue. Even if the physical laws do help, the moral consequences of the crime of murder will never fully develop in this world. The mere killing; of a person for the person killed does not fulfill the requirement

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of the laws of morality. Hence this world is not a place of punishment; nor can it be so. In order to make this world a "Place of Reward or Punishment" we need a system of the universe which, in contrast to the present system, is ruled by moral laws and in which physical laws serve as aids to the fulfillment of the former.]

Whatever is given here is not necessarily a reward for virtue; it does not signify that God is pleased with you or He approves of your present deeds. All this is, in fact, given to you as a means of putting you through a test. Goods, wealth, children, positions in the Government, means of livelihood-all these are bestowed on you lest order to test your performance and to enable you to make use of your good or bad qualities. Similarly, all hardships, losses, calamities which overtake you do not necessarily signify the visitation of God's punishment on you for some evil deed. Some of these afflictions are results of certain natural phenomena.[1. For instance, when an adulterer suffers a venereal disease, it is a physical consequence of his action and not a moral punishment for his evil deed. If he succeeds in getting rid of the disease with medical treatment, he might escape the physical pain of the disease, but will not be exempted from moral punishment. If he repents of his sin, he will be redeemed from moral punishment, but this alone will not cure his physical illness.] Some of these hardships fall under the category of trials.[2. For instance, when a man is afflicted with poverty it is, in fact, a test of his integrity. Is he tempted to use foul means to earn his livelihood or he remains steadfast in using legitimate means? Does he keep firm in righteousness when oppressed by a multitude of hardships or wavers and succumbs to evil ways.] Some misfortunes occur when one behaves in accordance with a viewpoint which is opposed to reality. In such a case one inevitably suffers a rude shock. [3. When a man denies the existence of God over his own': and behaves as if he were free from all restraints, he is acting against reality and inevitably comes to grief, for in point of fact God exists and man is not free from all restraints. The behaviour of such a man may be compared to the example of a parson, who, taking fire as a plaything, tries to hold it and burns his hands, for his action is certainly opposed to the hard fact.]

In any case, this world is not a 'House of Reward or Punishment'; it is a 'House of Trial'. The consequences of actions which appear in this world cannot be taken as basis for judging a method or an action righteous or wicked, good or bad and unlawful or permissible. The consequences of worldly actions which will be established in the next world will form the real basis of judgment. When the period of grace (the present life) is over, a second life will start in which your deeds shall be assessed and judgment will be delivered, as to whether you acquitted yourself with credit or ignominiously in the

worldly life. The only basis on which you shall be judged guilty or non-guilty in the next world will be whether firstly, you employed your faculties of observation and reason in the right way and acknowledged the sovereignty of God and the Divine sanctity of His Commandments; secondly, whether you, having recognized the above reality and possessing also the freedom of choice, submitted to the Sovereign Lord and acted upon His Commandments without coercion and of your own accord.

Scrutiny of the Islamic Viewpoint

A Scientific Concept

The conception of the world and man propounded by the Prophets is perfect. All parts of the whole viewpoint are logically woven together; there is no inner contradiction in it. It contains the most perfect interpretation of the events of the whole world and fully explains the entire universal phenomenon. There is nothing relating to the observation or experience of man the interpretation of which cannot be made in the light of this conception. Hence it is a scientific doctrine and is valid by all definitions of the word 'scientific'. Again no other observation or experience has exploded the validity of this doctrine. Hence it still holds good. It cannot be included among the exploded myths.[1. If the theories of an age refuse to acknowledge; the validity of a concept, it does not prove that the concept is false. A scientific doctrine can be proved wrong by only facts and not by theories alone. Hence until it is established that the concept of universe and man presented by the Prophets has been proved wrong by such and such demonstrable fact, it would be quite unscientific and malicious to regard the viewpoint of the prophets as an exploded myth.] Our observation of the system of the universe also makes this viewpoint appear the most probable. The phenomenon of the marvelous organization of the universe forces on us the conclusion that it is more rational to believe in the existence of a Supreme Administrator rather than to deny His existence. Similarly, on the evidence of this vast organization of the universe, it is much more reasonable to conclude that it is a centralised system and that a Single All-Powerful Authority controls this system, rather than to infer that the universe is a decentralised system which is ruled over by several authorities. In the same manner upon observing the grand wisdom working behind the glorious management of this universe, it is more rational to infer that the system of the universe is constructed according to a wise design and purpose, and, on the same evidence, it appears far from reason to believe that there is mere child-play.

Again when we carefully consider the fact that the system of this universe constitutes a State and ,man forms a part of this State, it appears to be reasonable to believe that there should be no provision for the independence or unaccountability of man in this system of State. Man's true status should be that of a subject. On these grounds this viewpoint appears to us the most reasonable.

A Practicable Creed

Looked at from the practical angle this viewpoint appears feasible too. A whole scheme of life complete in every detail emerges out of this creed. Philosophy and Ethics, Science tend Crafts, Literature and Art, Politics and System of Government, Peace and War, International relations, in fact this creed furnishes eternal grounds for all aspects and every need of life. There is not a single field of life in which a person need look outside of this creed for guidelines.

Impact of the Islamic Ideology

We have now to observe as to what sort of attitude in life is formed by the Islamic Ideology and what consequences emerge out of it.

Impact on Individual Life

In contrast to other doctrines based on Ignorance, the Islamic creed builds up a responsible and disciplined attitude of life among individuals. Faith in the doctrine of Islam implies that man should not deem himself the master of his body, physical powers or anything in the world and should not consider himself free to use them at will. Instead man should look upon these things as the property of God and make use of them in conformity with the Divine Law. He should take his possessions as a trust from God and while using them, should never forget that he has to render full accounts for their use to a Supreme Authority from whose sight no individual deed is hidden nor is He unaware of even the innermost of man. Evidently a man who renders allegiance to Islam will abide by a code of rules under all circumstances. He can never let his passions go berserk like an untamed beast. He can never become a tyrant or a corrupt person. His integrity is above board and he is trustworthy. There is no need of external pressure to coerce him into obeying the laws. His inner self becomes subservient to a Supreme Moral Discipline which keeps him steady on the path of righteousness and equity even under those circumstances when there is no risk of punishment at the hands of a worldly power. It is impossible to imagine any other means of producing individuals of

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such impeccable and dependable character in society than the fear of Divine Retribution and a realisation that all things in man's possession are a trust from God.

Moreover, this viewpoint of life not only transforms an individual into a man of action but also diverts his efforts from the attainment of selfish, sensual or nationalistic ends with a view to achieving lofty aims of justice and morality. It is impossible to find a more dynamic, more productive and a man of more righteous action than the one who entertains the following opinions about himself that:

I have not been sent unto the world without any aim; instead God has created me to discharge a duty the aim of my life is to perform deeds that please God rather than live to please myself or my relations.

I shall not be spared until I have rendered full accounts as to how and to what extent did I expend my energy and time.

This viewpoint of life produces individuals of such excellence that it is difficult to imagine that any other viewpoint can inculcate a better sense of values among its individual devotees.

Impact on Collective Life

Let us now analyse the impact of the Islamic viewpoint of life on the collective life of mankind. In the first place, the Islamic faith changes the foundations of the human society. According to this doctrine all persons are the subjects of God. Hence all enjoy equal rights, equal status and equal opportunities. No individual, family, class, nation or race has any superior or preferential rights or rights of dominance over other people. In this way the concept of man's dominance or superiority over other men is rooted out, and all veils arising out of Monarchy, Feudalism, Aristocracy, Brahmanism, Papal rule and Dictatorship are instantly knocked down. The doctrine of Islam also removes all prejudices of tribe, nation, race, country or colour which have been the major cause of bloodshed in the world. According to the Islamic faith, the whole earth is the property of God. All men are the progeny of Adam and Creatures of God. Merit is attained by virtue of purity of morals and fear of God and not on account of race, genealogy goods, wealth, or the white or pink colour of the skin. Distinction is conferred on these who fear God most and practice piety and carry out ennoblement of their souls.

Similarly, the Islamic viewpoint completely alter: the basis of social links, inter-relation,

difference of distinction between man and man. Those man-made principles which form the basis of a collective social life or social conflict laws groups and have raised insurmountable barriers between these groups. Race, country, nationality or colour cannot be changed by man nor do they permit of social mobility from one section of mankind to another. In contrast to this, the Islamic viewpoint establishes the basis of social life or conflict upon the secure foundations of firm conviction in God and obedience to His Commands. Those who renounce supplication to creatures and bow their heads before the Creator and acknowledge the Divine Law as the governing principle of their lives, all these constitute one community. Those who act otherwise form a separate community. In this way, all differences are leveled, save one. And even this difference is not insurmountable. It is possible at all times for a person to change his convictions and his way of life and thus drove out of one group to embrace the fold of another. If it is possible to form a united community of the peoples of the world, it can be founded only on the principles of Islam. All other doctrines split up the mankind: Islam welds peoples together into one united brotherhood.

The Sovereignty of God

Subsequent to the introduction of these reforms the society which emerges on the principles enunciated by Islam is a society, the attitude, spirit and social structure of which undergoes a complete transformation. In this society, the basic principle on which the State is formed is that Sovereignty lies with God, not with man.[For details, please refer to 'The Political Theory of Islam' A. A. Maududi] God is the Sovereign Ruler; and is the Law-giver. Man functions only as a vicegerent of God. To start with, this political system wipes out all those evils which arise out of this system in which laws are framed by men and man rules over man. The striking distinction of this kind of State System, is that a spirit of piety and service to God pervades over the entire system. The rulers and the ruled both understand that they are directly accountable to God Almighty Who is Omnipresent, the Knower of the seen and the unseen. The citizen pays taxes as donations in the service of God; the tax-collectors and the men responsible for spending the tax money consider it the wealth of God and themselves only as its trustees. From the ordinary policeman to the Judge and the Governor, every main official performs his functions in the same frame of mind in which he performs service to God, for both are equally acts of devotion to the Almighty and in both cases the same spirit of piety and dread of divine Authority is required. The virtues sought out among the candidates whom the citizens elect from among themselves to act as the representatives of God on earth are the fear of God, trustworthiness and integrity of

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character. In this process only those persons are elevated to the positions of power and authority in society who surpass other citizens in moral excellence. Islam permeates society and culture with the same spirit of piety and purity of morals. The keynote of this civilization is Service to God rather than slavery to passions. Almighty God is the Arbitrator between man and man; relations among men are regulated by the law of God. Since the Law-Giver is free from all sensuality and self-interest and is All-Knowing and Wise. His Law, therefore, suppresses every possibility of the rise of mischief or tyranny in this society for all times to come. The Divine Law, however, makes due allowance for every aspect of human nature and makes provision for every human need.

Time does not allow me to present before you a complete picture of the structure of society which can be raised on the principles of Islam. You can, however, form an idea of the kind of attitude, its consequences and possibilities which emerge from, the viewpoint regarding man and the universe presented by the Prophets of God. It is not a utopia State the blue-print of which is drawn on paper only. The existence of a society and a state raised on this viewpoint is a historical fact. No better citizens and no Humanitarian State better than the one created by the Islamic Concept of the universe have ever existed on the surface of this earth in the whole history of mankind. The sense of moral responsibility among the citizens of this State had developed to such an extent that a desert woman, who had got pregnant as a result of illicit intercourse, despite the knowledge that she would be mercilessly stoned to death for this crime, came of her own accord; pleaded guilty and requested that the punishment be enforced on her. She was released without taking surety or bond and was told to come back after the delivery of the child. She turned up from the desert after the birth of the child and repeated her request to be punished. This time she was told to suckle the infant and return when the weaning period was over. The woman went back to the desert and was not subjected to any surveillance by the police. At the end of the suckling period, the woman presented herself once again and implored the judge to cleanse her of the sin of adultery by enforcing the law on her. She was stoned to death and the people prayed for God's blessings on her. When a man casually remarked : "What a lewd woman she was!", he was severely reprimanded and it was observed:

"By God ! This woman has made such penitence that even a corrupt tax-collector would have been pardoned by God if he had made a similar recompense".

Such was the moral calibre of the citizens of that State. And what of the State itself ? It was a State the total receipts of which amounted to several millions of rupees. The

treasuries of that Government were overflowing with capital revenues from Iran, Syria and Egypt. And yet the Head of this State received a paltry sum of Its 150.00 per annum as salary. Among the citizens of this State, it was difficult to find a single person deserving alms.

Even after this historically successful experiment an individual is not prepared to believe in the validity of the Prophets' viewpoint about the nature of the universe and the position of man in the cosmic system, there is no other way in which such an individual array be persuaded. God, angels and the life in the hereafter are not open to the direct view of any man. In the absence of direct observation, experience is the best way to determine the validity and existence of a phenomenon. Take an example, A physician on examination of his patient is unable to determine the real defect in his internal system. In this case, the physician administers various medicines and wits to see which medicine reaches the target in the dark recesses of the human body and eliminates the defect. The fact that a certain medicine pawed efficacious in curing a disease is a proof positive that this particular medicine was the only suitable means for removing the defect in the system of human broody. Similarly, if the defaults of the mechanism of human life cannot be removed by any other ideological system and can be set right only by the solution offered by the Prophets, it is a proof positive of the fact that the Prophets viewpoint is compatible with the reality of the case. This universe is a Divine State and there is surely a life beyond this life in which man shall be obliged to render full account of his deeds in the worldly life.

~ Bismillah ir-Rahman ir-Raheem ~



Islam aur Jahiliyat

Mukammal Roman Urdu Transliteration

~ Islam, Shirk, Rahbaniyat, Hama Oost ~

Zindagi ke Bunyadi Masayel aur un ka Hal

Maqala: 23 February 1941 | Majlis-e-Islamiat, Islamia College, Peshawar

Fehrist

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Islam aur Jahiliyat

Yeh maqala 23 February 1941 ko Majlis-e-Islamiat, Islamia College, Peshawar ki dawat par parha gaya tha.

Insaan ko duniya mein jitni cheezon se saabqa pesh aata hai un mein kisi ke saath bhi woh koi maamla us waqt tak nahi kar sakta jab tak ke woh us cheez ki maahiyat aur kaifiyat apne aur uske bahami talluq ke baare mein koi rai qayam na kare. Is se behas nahi ke woh rai bajaye khud sahih ho ya ghalat, magar bahar-haal ise in umoor ke mutalliq koi na koi rai zaroor qayam karni parhti hai aur jab tak woh koi rai qayam nahi kar leta yeh faisla nahi kar sakta ke main iske saath kya tarz-e-amal aur kya rawayya ikhtiyar karun.

Yeh aapka shab-o-roz ka tajurba hai ke aap jab kisi shakhs se milte hain to aap ko yeh maloom karne ki zaroorat hoti hai ke yeh shakhs kaun hai, kis haisiyat, kis martabe ka aadmi hai, aur mujh se iska talluq kis nauiyat ka hai. Iske baghair aap yeh tay nahi kar sakte ke aap ko iske saath kya bartao karna hai. Agar ilm nahi hota to bahar-haal aap ko qaraayen ki bina par ek qiyasi rai hi in umoor ke mutalliq qayam karni parhti hai aur jo rawayya bhi aap uske saath ikhtiyar karte hain, isi rai ki bina par karte hain.

Jo cheezein aap khate hain unke saath aapka yeh maamla isi wajah se hai ke aap ke ilm ya aap ke qiyas mein woh cheezein ghizayi zaroorat poori karti hain. Jin cheezon ko aap phenk dete hain, jin ko aap istemal karte hain, jin ki aap hifazat karte hain, jin ki aap tazeem ya tahqeer karte hain, jin se aap darte ya mohabbat karte hain, in sab ke mutalliq aap ke yeh mukhtalif tarz-e-amal bhi us rai par mabni hote hain jo aap ne in cheezon ki zaat-o-sifaat aur apne saath unke talluq ke baare mein qayam ki hai.

Phir jo rai aap ashia ke mutalliq qayam kiya karte hain iske sahih hone par aapke rawayye ke sahih hone ka aur ghalat hone par aapke rawayye ka ghalat hona munhasir hota hai. Aur khud is rai ki ghalati-o-sihat ka madaar is cheez par hota hai ke aaya aap ne...

Zindagi ke Bunyadi Masayel

...woh rai ilm ki bina par qayam ki hai, ya qiyas par, ya weham par, ya mehz mushahida-e-hissi par. Maslan ek bacha aag ko dekhta hai aur mujarrad mushahida-e-hissi ki bina par yeh rai qayam karta hai ke yeh bara khoobsurat chamakdar khilona hai. Chunancha is rai ke natije mein us se yeh tarz-e-amal zahir hota hai ke woh ise uthane ke liye haath barha deta hai.

Ek doosra shakhs isi aag ko dekh kar weham ya qiyas se yeh rai qayam karta hai ke iske andar uluhiyat hai ya yeh uluhiyat ka mazhar hai. Chunancha is rai ki bina par woh faisla karta hai ke iske saath mera rawayya yeh hona chahiye ke main iske aage sarniyaz jhuka doon.

Ek teesra shakhs isi aag ko dekh kar iski maahiyat aur iski sifaat ki tahqeeq karta hai aur ilm-o-tahqeeq ki bina par yeh rai qayam karta hai ke yeh pakaane aur jalanay aur tapane wali ek cheez hai, aur mere saath iska talluq woh hai jo ek makhdoom ke saath khadim ka talluq hota hai. Chunancha is rai ki bina par woh aag ko na khilona banata hai, na mabood balkeh is se hasb-e-mauqa pakaane aur jalanay aur tapane ki khidmat leta hai.

In mukhtalif rawayyon mein se bache aur aatish-parast ke rawayye "**Jahiliyat**" ke rawayye hain, kyunke bache ki yeh rai ke aag mehz khilona hai tajurbe se ghalat sabit ho jati hai, aur aatish-parast ki yeh rai ke aag khud ilah hai ya mazhar-e-uluhiyat hai kisi suboot-e-ilmi par mabni nahi balkeh mehz qiyas aur weham par mabni hai. Be-khilaf iske aag se khidmat lene wale ka rawayya "**Ilmi**" rawayya hai, kyunke aag ke mutalliq iski rai ilm par mabni hai.

Zindagi ke Bunyadi Masayel:

Is muqaddama ke zehen nasheen karne ke baad ab zara apni nazar ko jiziyat se kulliyat par phelaiye. Insaan is duniya mein apne aap ko maujood pata hai. Iske paas ek jism hai jis mein bahut si quwwatein bhari hui hain. Iske samne zameen aur aasman ki ek azeem-ush-shaan bisaat pheli hui hai jis mein be-had-o-hisab ashiya hain aur woh in ashiya se kaam lene ki qudrat apne andar pata hai. Iske gird-o-pesh bahut se insaan, janwar, nabatat, jamadat waghera hain aur in sab se iski zindagi wabasta hai. Ab kya aap ke nazdeek yeh baat qabil-e-tasawwur hai ke woh in cheezon ke saath koi...

Insaan aur Kainaat

...rawayya ikhtiyar kar sakta hai jab tak ke pehle khud apne baare mein, in tamam maujoodat ke baare mein, aur inke saath apne talluq ke baare mein koi rai qayam na kar le? Kya woh apni zindagi ke liye koi rasta ikhtiyar kar sakta hai jab tak yeh tay na kar le ke:

- Main kaun hoon? Kya hoon? Zimmedar hoon ya ghair zimmedar? Khud-mukhtar hoon ya matahet? Matahet hoon to kiska, aur jawab-deh hoon to kiske samne?
- Meri is dunyawī zindagi ka koi maal hai ya nahi aur hai to kya hai?
- Isi tarah kya woh apni quwwaton ke liye koi masraf tajweez kar sakta hai jab tak is sawal ka faisla na kar le ke yeh jism aur jismani quwwatein iski apni milkiyat hain ya kisi ka atiya hain? Inka hisab koi lene wala hai ya nahi? Aur inke istemal ka zabita ise khud mutayyan karna hai ya kisi aur ko?
- Isi tarah kya woh apne gird-o-pesh ki ashiya ke mutalliq koi tarz-e-amal ikhtiyar kar sakta hai jab tak is amr ka tayeun na kar le ke in ashiya ka malik woh khud hai ya koi aur? In par iske ikhtiyarat mehdood hain ya ghair mehdood? Aur mehdood hain to hadood muqarrar karne wala kaun hai?
- Isi tarah kya woh aapas mein apne abnaye nau ke bartao ki koi shakl mutayyan kar sakta hai jab tak is maamle mein koi rai qayam na kar le ke insaniyat kis cheez se ibarat hai? Insaan aur insaan ke darmiyan farq-o-imtiyaz ki bunyad kya hai? Aur dosti-o-dushmani, ittefaq-o-ikhtilaf, taawun aur adam-e-taawun ki asas kin umoor par hai?
- Isi tarah kya woh bi-haisiyat-e-majmuoi is duniya ke saath koi rawayya ikhtiyar kar sakta hai jab tak is maamle mein kisi natije par na pahunche ke yeh nizam-e-kainaat kis qism ka hai aur is mein meri haisiyat kya hai?

Jo muqaddama mein pehle bayan kar chuka hoon, iski bina par bila-ta'ammul yeh kaha ja sakta hai ke in tamam umoor ke mutalliq ek na ek rai qayam kiye baghair koi rawayya ikhtiyar karna ghair-mumkin hai. Fi-al-waqea har insaan jo duniya mein zindagi basar kar raha hai in sawalat ke mutalliq sha'oori taur par ya ghair-sha'oori taur par koi na koi rai zaroor rakhta hai aur rakhne par majboor hai, kyunke woh is rai ke baghair koi qadam nahi utha sakta. Yeh zaroori nahi ke har shakhs ne in sawalat par falsafiyana ghaur-o-fikr kiya ho aur wazeh taur par tanqihat qayam kar ke ek ek sawal ka faisla kiya ho, nahi bahut se aadmiyon ke zehen mein...

Samaj aur Ijtima'iyat

...in sawalat ki sirey se koi mutayyan soorat hoti hi nahi, na woh kabhi un par ba-irada sochte hain. Magar bawajood iske har aadmi ijmalī taur par in sawalat ke mutalliq manfi ya musbat pehlu mein ek rai par lazman pahunch jata hai, aur zindagi mein iska rawayya jo bhi hota hai lazmi taur par us rai ke mutabiq hota hai.

Yeh baat jis tarah ashkhash ke maamle mein sahih hai isi tarah jama'aton ke maamle mein bhi sahih hai. Chunke yeh sawalat insani zindagi ke bunyadi sawalat hain is liye kisi nizām-e-tamaddun aur tehzeeb aur kisi haiyat-e-ijtima'i ke liye koi layiha-e-amal ban hi nahi sakta jab tak ke in sawalat ka koi jawab mutayyan na kar liya jaye aur unka jo jawab bhi mutayyan kiya jaye ga isi ke lihaz se akhlaq ka ek nazriya qayam hoga. Isi ki nauiyat ke mutabiq zindagi ke mukhtalif sho'bon ki tashkeel hogi aur fi-al-jumla poora tamaddun waisa hi rang ikhtiyar karega jaisa is jawab ka muqtaza hoga.

Dar-haqiqat is maamle mein koi takhalluf mumkin hi nahi hai. Khwah ek shakhs ka rawayya ho ya ek society ka, bahar-haal woh theek wahi nauiyat ikhtiyar karega jo in sawalat ke jawab ki nauiyat hogi. Hatta ke agar aap chahein to ek shakhs ya ek jama'at ke rawayye ka tajziya kar ke ba-asani yeh maloom kar sakte hain ke is rawayye ki teh mein zindagi ke in bunyadi sawalat ka kaun sa jawab kaam kar raha hai kyunke yeh baat qat'i mahal hai ke kisi shakhs ya ijtima'i rawayye ki nauiyat kuch ho aur in sawalat ke jawab ki nauiyat kuch aur ho. Ikhtilaf-e-zabani daway aur waqei rawayye ke darmiyan to zaroor ho sakta hai, lekin in sawalat ka jo jawab dar-haqiqat nafs ke andar mutamakkin hai iski nauiyat aur amli rawayye ki nauiyat mein hargiz koi ikhtilaf nahi ho sakta.

Achha! Ab hamein ek qadam aur aage barhana chahiye. Zindagi ke yeh bunyadi masayel jin ke mutalliq abhi aap ne suna ke inka koi na koi hal apne zehen mein mutayyan kiye baghair aadmi duniya mein ek qadam nahi chal sakta, apni haqiqat ke ikhtiyar se yeh sab umoor-e-ghaib se talluq rakhte hain. In ka koi jawab ufaq par likha hua nahi hai ke har insaan duniya mein aate hi is ko parh le.

Hal ki Teen Sooratein

...parh le. Aur unka koi aisa jawab bhi nahi hai ke har insaan ko khud-ba-khud maloom ho jaye. Isi wajah se unka koi ek hal nahi hai jis par saarey insaan muttafiq hon. Balkeh in ke baare mein hamesha insaanon ke darmiyan ikhtilaf raha hai aur hamesha mukhtalif insaan mukhtalif tariqon se un ko hal karte rahe hain. Ab sawal yeh hai ke un ko hal karne ki kya kya sooratein mumkin hain, kya kya sooratein duniya mein ikhtiyar ki gayi hain aur un mukhtalif sooraton se jo hal nikalte hain woh kis qism ke hain.

Un ke hal ki ek soorat yeh hai ke aadmi apne hawas par aetimid kare aur hawas se jaisa kuch mehsoos hota hai isi ki bina par in umoor ke mutalliq ek rai qayam kar le.

Doosri soorat yeh hai ke mushahida-e-hissi ke saath weham-o-qiyas ko mila kar ek natija akhaz kiya jaye.

Teesri soorat yeh hai ke paighambaron ne haqiqat ka barah-e-raast ilm rakhne ka dawa karte hue in masayel ka jo hal bayan kiya hai is ko qubool kar liya jaye.

Duniya mein ab tak in masayel ke hal ki yehi teen sooratein ikhtiyar ki gayi hain, aur ghaliban yehi teen sooratein mumkin bhi hain. Un mein se har soorat ek juda-gana tariqe se in masayel ko hal karti hai, har ek hal se ek khas qism ka rawayya wajood mein aata hai aur ek khas nizam-e-akhlaq aur nizam-e-tamaddun banta hai jo apni bunyadi khusoosiyat mein doosre un tamam marhalon ke paida karda rawayyon se mukhtalif hota hai. Ab main dikhana chahta hoon ke in mukhtalif tariqon se in masayel ka kya hal nikalte hain, aur har ek hal kis qism ka rawayya paida karta hai.

Khalis Jahiliyat

(Pure Ignorance / Materialism)

Yeh mumkin hai ke maslahat aur door-andeshi ki bina par aisa shakhs hamdard ho, ithar-pesha ho, apni qaum ki falah-o-taraqqi ke liye jaan tod koshishein karta ho aur fi-al-jumla apni zindagi mein ek tarah ke zimma-darana akhlaq ka izhaar kare. Lekin jab aap iske is rawayye ka tajziya karein ge to maloom hoga ke dar-asal yeh iski khud-gharzi aur nafsaniyat hi ki tausee (expansion) hai. Woh apne mulk ya apni qaum ki bhalayi mein apni bhalayi dekhta hai is liye iski bhalayi chahta hai. Yehi wajah hai ke aisa shakhs zyada se zyada bas ek **"Nationalist"** hi ho sakta hai.

Phir jo society is zehniyat ke afrad se banay gi iski imtiyazi khusoosiyat yeh hon gi:

Siyasat ki bunyad insani haakimiyat par qayam hogi, khwah woh ek shakhs ya ek khandan ya ek tabqe ki haakimiyat ho, ya jamhoor ki haakimiyat. Zyada se zyada buland ijtimai tasawwur jo qayam kiya ja sakega woh bas **"Doulat-e-Mushtarika"** (Common Wealth) ka tasawwur hoga. Is mamlakat mein qanoon-saaz insaan hon ge. Tamam qanoon khwahish aur tajrubi maslahat ki bina par banaye aur badle jayein ge, aur manfa'at-parasti wa maslahat-parasti hi ke lihaz se palisiyan bhi banayi aur badli jayein gi. Mamlakat ke hudood mein woh log zor kar ke ubhar aayein ge jo sab se zyada taqat-o-quwwat aur sab se zyada chalak, makkar, jhootay, daghabaz, sang-dil aur khabith-un-nafs hon ge. Society ki rehnumayi aur mamlakat ke zamam-e-kar unhi ke hath mein hogi aur unki kitab-e-aain mein **"Zor ka naam Haq aur Be-rozi ka naam Batil"** hoga.

Tamaddun wa muashrat ka sara nizam nafs-parasti par qayam hoga. Lazzat-e-nafs ki talab har akhlaqi qaid se azad hoti chali jaye gi aur tamam akhlaqi meyar is tarah qaim kiye jayein ge ke unki wajah se lazzaton ke husool mein kam se kam rukawat ho.

Art, Literature aur Ma'ishat

Isi zehniyat se Art aur Literature mutasir hon ge aur unke andar uriyani (nudity) aur shahwaniyat ke anasir barhte chale jayein ge.

Ma'ashi zindagi mein kabhi jagirdari system bar-sar-e-urooj aaye ga, kabhi sarmaya-dari nizam iski jagah le ga, aur kabhi mazdoor shorish kar ke apni dictatorship qayam kar lein ge. Magar bahar-haal ma'ishat ka rishta kabhi adal se qayam na ho sake ga. Kyunke duniya aur iski doulat ke baare mein is society ke har fard ka bunyadi rawayya is tasawwur par mabni hoga ke yeh ek **khwan-e-yaghma** (spoils of war/plunder) hai jis par hasb-e-mauqa hath marne ke liye woh azad hai.

Phir is society mein afrac ko tayyar karne ke liye taleem-o-tarbiyat ka jo nizam hoga iska mizaj bhi is tasawwur-e-hayat aur isi rawayye ke munasib-e-haal hoga. Is mein nayi nasal ko duniya aur insaan aur duniya mein insaan ki haisiyat ke mutalliq wahi tasawwur diya jaye ga jiski tashreeh main ne upar ki hai. Tamam maloomat khwah woh kisi shoba-e-ilm se mutalliq hon, unko aisi hi tarteef ke saath di jayein gi ke unke zehen mein zindagi ka yeh tasawwur paida ho jaye aur phir sari tarbiyat is dhang ki hogi ke woh zindagi mein yehi rawayya ikhtiyar karne aur isi tarz ki society mein khap jane ke liye tayyar hon. Is taleem-o-tarbiyat ki khusoosiyat ke mutalliq mujhe aap se kuch kehne ki zaroorat nahi, kyunke aap logon ko iska zaati tajurba hai. Jin dars-gahon mein aap taleem paa rahe hain woh sab isi nazariye par qayam hui hain, agarche unke naam "**Islamia College**" aur "**Muslim University**" waghera hain.

Yeh rawayya jiski tashreeh main ne abhi aap ke samne ki hai, "**Khalis Jahiliyat**" ka rawayya hai. Iski nauiyat wahi hai jo is bache ke rawayye ki nauiyat hai jo mehz hissi mushahide par aetamad kar ke aag ko ek khoobsurat khilona samajhta hai. Farq sirf yeh hai ke wahan us mushahide ki ghalati furan tajurbe se zahir ho jati hai kyunke jis aag ko khilona samajh kar woh dast-andazi ka rawayya ikhtiyar karta hai woh garam aag hoti hai, hath lagte hi furan bata deti hai ke main khilona nahi hoon.

1 — Shirk

(Polytheism)

Bakhilaf iske yahan mushahide ki ghalati bari der mein khulti hai, balkeh bahuton par khulti hi nahi kyunke jis aag par yeh hath dalte hain iski aanch dheemi hai, furan aanch nahi deti balkeh sadiyon tak tapati rehti hai. Ta-ham agar koi shakhs tajurbat se sabaq lene ke liye tayyar ho to shab-o-roz ki zindagi mein is nazariye ki badolat afrad ki be-imaniyon, hukkam ke mazalim, munsifon ki be-insafiyon, mal-daron ki khud-gharziyon, aur aam logon ki bad-akhlaqiyon ka jo talkh tajurba isko hota hai aur bare paimane par isi nazariye se qaum-parasti, imperialism, jang-o-fasad, mulk-geeri aur aqwam-kushi ke jo shararey nikalte hain, un ke charkon se woh natija nikal sakta hai ke yeh rawayya "**Jahiliyat**" ka rawayya hai, "**Ilmi**" rawayya nahi hai. Kyunke insaan ne apne mutalliq aur nizam-e-kainaat ke mutalliq jo rai qayam kar ke yeh rawayya ikhtiyar kiya hai woh amr-e-waqea ke mutabiq nahi hai warna is se yeh burey nataij zahir na hote.

Ab hamein doosre tariqe ka jaiza lena chahiye. Zindagi ke bunyadi masayel ko hal karne ka doosra tariqa yeh hai ke mushahide ke qiyas wa weham se kaam le kar un masayel ke mutalliq koi rai qayam ki jaye. Is tariqe se teen mukhtalif raayein qayam ki gayi hain aur har ek rai se ek khas qism ka rawayya paida hua hai.

1- Shirk:

Ek rai yeh hai ke kainaat ka yeh nizam be-khuda to nahi hai magar iska ek khuda (Allah-e-Baari) nahi hai balkeh bahut se khuda (Aalihah) aur arbab hain. Kainaat ki mukhtalif quwwaton ka sarchashma mukhtalif khudaon ke hath mein hai aur insaan ki saadat-o-shaqawat, kamyabi-o-nakami, nafa-o-nuqsan bahut si hastiyon ki mehrbani par munhasir hai. Yeh rai jin logon ne ikhtiyar ki hai unhon ne phir apne weham-o-qiyas se kaam le kar yeh tayeun karne ki koshish ki hai ke khudayi taqtein kahan kahan aur kis kis ke hath mein hain aur jin jin cheezon par bhi unki nigah ja kar thehri hai unhi ko khuda maan liya hai.

Mushrikana Rawayye ki Khusoosiyat

Is rai ki bina par jo tarz-e-amal insaan ikhtiyar karta hai iski imtiyazi khusoosiyat yeh hain:

Awwalan: Is se aadmi ki poori zindagi auham (superstitions) ki amajgah ban jati hai. Woh kisi ilmi thuboot ke baghair mujarrad apne weham-o-khayal se bahut si cheezon ke mutalliq yeh rai qayam karta hai ke woh fauq-ul-fitari tariqon se iski qismat par achha ya bura asar dalti hain. Is liye woh achhe asarat ki mauhoom umeed aur burey asarat ke mauhoom khauf mein muhtala ho kar apni bahut si quwwatein la-hasil tariqe se zaya kar deta hai. Kahin kisi qabar se umeed lagata hai ke yeh mera kaam kar de gi. Kahin kisi butt par bharosa karta hai ke woh meri qismat bana de ga. Kahin kisi aur khiyali karsaz ko khush karne ke liye dorta phirta hai. Kahin kisi burey shagun se dil-shikasta ho jata hai aur kahin kisi achhe shagun se tawaqqoat ke khiyali qile bana leta hai. Yeh sari cheezein iske khiyalat aur iski koshishon ko fitari tadabeer se hata kar ek bilkul ghair-fitari raste par daal deti hain.

Thaniyan: Is rai ki wajah se pooja-paat, nazar-o-niyaz aur doosri rasmoun ka ek lamba chaura dastoor-ul-amal banta hai jis mein ulajh kar aadmi ki sa'ee-o-amal ka ek bara hissa be-natija mashghuliyaton mein sarf ho jata hai.

Thalithan: Jo log is mushrikana weham-parasti mein muhtala hote hain un ko be-waqoof bana kar apne jaal mein phans lene ka chalak aadmiyon ko khoob mauqa mil jata hai. Koi **"Badshah"** ban baith-ta hai aur sooraj, chand aur doosre devtaon se apna nasab mila kar logon ko yaqeen dilata hai ke hum bhi khudaon mein se hain aur tum hamare bande ho. Koi **"Purohit"** ya **"Mujawar"** ban baith-ta hai aur kehta hai ke tumhara nafa-o-nuqsan jin se wabasta hai un se hamara talluq hai aur tum hamare hi waste un tak pahunch sakte ho. Koi **"Pandit"** aur **"Peer"** ban jata hai aur taweez-gandon aur mantaron aur amliyat ka dhong racha kar logon ko yaqeen dilata hai ke hamari yeh cheezein fauq-ul-fitari tariqe se tumhari haajatein poori karein gi. Phir in sab chalak logon ki naslein mustaqil khandanon aur tabqon ki soorat ikhtiyar kar leti hain jin ke huqooq, imtiyazat aur ashraf-e-imtidad...

2 — Rahbaniyat

(Asceticism)

...zamana ke saath saath barhte aur gehri bunyadon par jamte chale jate hain. Is tarah is aqide ki badolat aam insaanon ki gardhon par shahi khandanon, mazhabi ohdedaron aur ruhani peshwayon ki khudayi ka jua (yoke) musallat hota hai aur yeh banawati khuda un ko is tarah apna khadim banate hain ke goya woh un ke liye doodh dene aur sawari aur bar-bardari ki khidmat anjam dene wale janwar hain.

Rabi'an: Yeh nazriya na to uloom-o-funoon, falsafa-o-adab aur tamaddun-o-siyasat ke liye koi mustaqil bunyad faraham karta hai aur na un khiyali khudaon se insaanon ko kisi qism ki hidayat hi milti hai ke woh is ki pabandi karein. In khudaon se to insaan ka talluq sirf is had tak mehdood rehta hai ke yeh un ki mehrbani wa ianat hasil karne ke liye bas uboodiyat ke chand marasim ada kar de. Baqi rahe zindagi ke maamlat, to un ke mutalliq qawanin aur zawabit banana aur amal ke tariqe muayyan karna insaan ka apna kaam hota hai. Is tarah mushrik society amlan unhi sab rahon par chalti hai jin ka zikr khalis jahiliyat ke silsile mein abhi main ne aap se kar chuka hoon. Wahi akhlaq, wahi a'maal, wahi tarz-e-tamaddun, wahi siyasat, wahi nizam-e-ma'ishat aur wahi ilm-o-adab. In tamam haisiyatton se **Shirk ke rawayye** aur **Khalis Jahiliyat ke rawayye** mein koi usooli farq nahi hota.

2- Rahbaniyat:

Doosri rai jo mushahide ke saath qiyas wa weham ko mila kar qaim ki gayi hai woh yeh hai ke duniya aur jismani wujood insaan ke liye ek **"Dar-ul-Azab"** hai. Insaan ki rooh ek saza-yafta qaidi ki haisiyat se is qafas (cage) mein band ki gayi hai. Lazzat-o-khwahishat aur tamam woh zaroorat jo is talluq ki wajah se insaan ko lahaq hoti hain asl mein yeh is qaid-khane ke touq-o-salasil (chains) hain. Insaan jitna is duniya aur iski cheezon se talluq rakhe ga utna hi in zanjeeron mein phans-ta chala jaye ga aur mazeed azab ka mustahiq hoga. Nijat ki surat is ke siwa koi nahi ke zindagi ke sare bakhairon...

Rahbaniyat ki Khusoosiyat

...se qat-e-talluq kiya jaye, khwahishat ko mitaya jaye, lazzat se kinara-kashi ki jaye, jismani zarooriyat aur nafs ke mutalbat ko poora karne se inkar kiya jaye, un tamam mohabbaton ko dil se nikal diya jaye jo gosht aur khoon ke talluq se paida hoti hain, aur apne is dushman (yani nafs wa jism) ko mujahidon aur riyazaton se itni takleefein di jayein ke rooh par iska tasallut qaim na reh sake. Is tarah rooh halki aur pak-saf ho jaye gi aur nijat ke buland maqam par hone ki taqat hasil kar le gi.

Is rai se jo rawayya paida hota hai iski khusoosiyat yeh hain:

Awwalan: Is se insaan ke tamam rujhanat ijtimaiyat se infradiyat ki taraf aur tamaddun se wehshat ki taraf phir jate hain. Woh duniya aur iski zindagi se munh mod kar khara ho jata hai, zimmedariyon se bhagta hai, iski sari zindagi adam-e-taawun aur tark-e-muamlat ki zindagi ban jati hai aur is ke akhlaq zyada-tar **"Salbi"** (Negative) nauiyat ke ho jate hain.

Thaniyan: Is rai ki badolat nek log duniya ke karobar se hat kar apni nijat ki fikar mein gosha-haye-uzlat (seclusion) ki taraf chale jate hain aur duniya ke sare maamlat sharir logon ke hathon mein aa jate hain.

Thalithan: Tamaddun mein is rai ka asar jis had tak pahunchta hai is se logon ke andar salbi akhlaqiyat, ghair-tamadduni (Un-Social) aur infradiyat-pasandana (Individualistic) rujhanat aur mayusana khiyalat paida ho jate hain. Un ki amlī quwwatein sard ho jati hain. Woh zalimon ke liye narm niwala ban jate hain aur har jabir-o-hakim un ko aasani se qaboo mein la sakta hai. Dar-haqiqat yeh nazriya awam ko zalimon ke liye **"Zalool"** (Tame/Submissive) banane mein jadu ki taseer rakhta hai.

3 — Hama Oost

(Pantheism)

3- Hama Oost:

Teesri rai jo mushahide ke saath qiyas wa weham ko mila kar qaim ki gayi hai woh yeh hai ke insaan aur kainaat ki koi mustaqil hasti nahi hai, balkeh yeh sab ek hi wujood ka juz hain ya iski mukhtalif shaklein hain.

Is rai ne ek taraf to insaan ko is tarah be-zimma-dar banaya ke woh apne aap ko kisi khuda ka banda hi nahi samajhta balkeh ba-qaul-e-khud khud hi khuda ka ek hissa hai, lihaza woh kisi ke samne jawab-deh nahi hai. Is aqide ne akhlaqi nizam ki bunyadein hila dein kyunke agar sab kuch khuda hi hai to phir na koi bhalayi hai na burayi, na koi khair hai na shar. Jo kuch ho raha hai woh khuda ka ek fel hai, phir kisi ko bura kyun kaha jaye aur kisi se parhez kyun kiya jaye?

Doosri taraf is aqide ne insaan ko kainaat ki har cheez ke samne jhuka diya. Kyunke agar har cheez khuda ka mazhar hai to phir har cheez mabood hai. Is raste se wahi **"Shirk"** lout kar aaya jis ka zikr pehle kiya ja chuka hai.

Is aqide ka ijtimai' natija bhi wahi nikla jo Rahbaniyat ka nikla tha, yani insaan dunya-o-ma-fih (world and its contents) se be-parwah ho kar kisi khiyali **"Wisal"** ki dhun mein lag gaya aur amali duniya ko un logon ke liye khali chor diya jo na khuda ko maante thay na kisi akhlaq ke qail thay.

Islam

Yeh thi jahiliyat ki mukhtalif shaklein. In sab ke muqabile mein ab us teesre tariqe ko dekhiye jo **"Islam"** hai. Iska dawa yeh hai ke kainaath aur insaan ke mutalliq sahih rai na to mehz mushahida-e-hissi se qaim ho sakti hai aur na weham-o-qiyas se. Yeh sirf us **"Ilm"** ke zariye se hasil ho sakti hai jo Allah Ta'ala ne apne Paighambaron (Anbiya) par nazil kiya hai. Is nazriye ke mutabiq zindagi ke un bunyadi sawalat ka hal yeh hai:

Yeh poora nizam-e-kainaat jo hum dekh rahe hain, yeh na to be-khuda hai aur na is ke bahut se khuda hain, balkeh iska ek hi Malik aur Haakim hai jise **Allah** kehte hain. Is ne ise paida kiya hai aur wahi iska intezam kar raha hai. Insaan is kainaath mein azad ya khud-mukhtar nahi hai, balkeh Allah ka **"Banda"** hai. Iska jism aur iski quwwatein iski apni nahi hain balkeh Allah ki di hui hain. Zameen aur iski ashiya jin par insaan tasarruf karta hai, in mein se koi cheez iski milkiyat nahi hai balkeh Allah ki hai jo is ne ek waqt-e-muqarrara tak ke liye insaan ko **"Bataur-e-Amanat"** di hain.

Insaan ki haisiyat is duniya mein ek **"Khalifa"** (Representative) ki hai. Is ka kaam yeh nahi hai ke apni marzi se chale, balkeh yeh hai ke apne Malik ki marzi पूरी kare. Is se iski पूरी zindagi ka ek ek lamha aur iska ek ek fel hisab liya jaye ga. Lihaza ise chahiye ke apni पूरी zindagi Allah ki bandagi aur iski itaat mein guzare aur kisi aise tarz-e-amal ko ikhtiyar na kare jo Allah ki marzi ke khilaf ho.

Anbiya ka Nazriya-e-Kainaat wa Insaan

Insaan ki haisiyat is duniya mein ek **"Mamoor"** (Appointee) ki hai. Is ko bhejne wala wahi hai jo is poori kainaat ka Khaliq aur Malik hai. Is ne insaan ko is liye bheja hai ke woh is ki makhlooq (creation) par is ki marzi ke mutabiq hukumat kare. Is ki itaat ke baghair insaan ki na to koi apni haisiyat hai aur na hi is ko kisi cheez par tasarruf ka haqq pahunchta hai.

Is nazriya-e-hayat mein **"Jahiliyat"** ke liye koi jagah nahi hai. Yahan insaan na to **"Be-Khuda"** reh sakta hai ke jo chahe kare, aur na **"Mushrik"** ban sakta hai ke ghair-Allah ke samne sar jhukaye, aur na **"Rahib"** ban sakta hai ke duniya chor kar bhaag jaye. Yahan to insaan ko duniya ke darmiyan rehna hai, iski ashiya se kaam lena hai, iski zimmedariyon ko uthana hai, magar is tarah ke har qadam par use yeh ehsas rahe ke main Allah ka banda hoon aur mujhe is ke samne jawab dena hai.

Yeh hai woh **"Nazriya-e-Kainaat"** jo Anbiya Alaihis-Salam ne paish kiya hai. Is nazriye ki bunyad par jo tarz-e-amal (way of life) wajood mein aata hai, uski khusoosiyat jahiliyat ke tamam rawayyon se bilkul mukhtalif hain.

Nazriya-e-Islami ki Tanqeed

Ab zara ghaur kijiye ke is nazriye ke mutabiq jab ek shakhs apni zindagi ki tameer karta hai to iska kirdar kaisa hota hai?

Awwalan: Woh apne aap ko be-lagam nahi samajhta. Is ke dil mein yeh khauf hota hai ke koi aisi hasti maujood hai jo meri har harkat ko dekh rahi hai aur jis ke samne mujhe apne tamam a'maal ka jawab dena hai. Yeh ehsas use ek "**Zimma-dar**" insaan banata hai. Woh burayi se rukta hai, is liye nahi ke duniya ka qanoon use pakre ga ya log bura kahein ge, balkeh is liye ke iska Allah is se naraz hoga. Woh neki karta hai, is liye nahi ke is se koi dunyawī faida hai, balkeh is liye ke is ka Allah is se khush hoga.

Thaniyan: Is nazriye se insaan ke andar wo "**Isteqamat**" (Steadfastness) paida hoti hai jo kisi aur raste se nahi ho sakti. Woh kisi duniya-dar ke samne nahi jhukta, kisi zalim se nahi darta, kisi lalach mein nahi aata. Kyunke ise yaqeen hota hai ke izzat aur zillat, nafa aur nuqsan sab Allah ke hath mein hai.

Thalithan: Is nazriye se "**Adal**" (Justice) aur "**Musawat**" (Equality) paida hoti hai. Jab sab insaan ek hi Khuda ke bande hain to phir kisi ko kisi par koi zaati badaee (superiority) hasil nahi. Farq sirf "**Taqwa**" aur "**Neki**" ki bina par hai. Is se woh qaumi aur nasli ta'assubat (prejudices) khatm ho jate hain jo jahiliyat ki paidawar thay.

Islam ka Nazriya-e-Akhlaq

Rabi'an: Is nazriye ki badolat insaan ke andar wo "**Khuloos**" (Sincerity) paida hota hai jo kisi gharaz par mabni nahi hota. Iska maqsad sirf Allah ki raza hoti hai. Is liye iske har kaam mein paki-o-safayi hoti hai. Woh dhoka nahi deta, jhoot nahi bolta, khayanat nahi karta, kyunke woh jaanta hai ke agar woh duniya ki nazar se bach bhi jaye to Allah ki nazar se nahi bach sakta.

Khamisan: Is nazriye se insaan ke andar "**Sabr-o-Zabt**" (Discipline and Restraint) paida hota hai. Woh apni khwahishat ka ghulam nahi banta balkeh unka hakim banta hai. Woh Allah ki hudood mein reh kar kaam karta hai aur kabhi un hudood se bahar nahi nikalta.

Ijtima'i Pehlu

(Social Aspect)

Ab iska ijtima'i pehlu dekhiye. Jab aise afrad mil kar ek society banate hain to wo **"Islamic Society"** hoti hai. Is society ki khusoosiyat yeh hoti hain:

- 1. Siyasat:** Is mein haakimiyat (Sovereignty) sirf Allah ki hoti hai. Insaan yahan sirf Allah ke qanoon ko naafiz karne wala hota hai. Koi shakhs ya khandan ya tabqa apni marzi doosron par musallat nahi kar sakta.
- 2. Adal-o-Insaf:** Is nizam mein sab ke liye ek hi qanoon hota hai. Ameer ho ya ghareeb, sab barabar hain.
- 3. Ma'ishat:** Doulat kuch hathon mein jama nahi hoti balkeh iski gardish ka aisa nizam hota hai ke wo poori society mein phelti hai. Zakat aur Sadaqat ka nizam iski bunyad hota hai.

Nazriya-e-Islami ki Tanqeed

Is nazriye ke muqabile mein jab hum jahiliyat ke nazriye ko rakhte hain to humein saaf nazar aata hai ke jahiliyat ka nizam insaan ko tabaahi ki taraf le jata hai. Jahiliyat mein insaan apne aap ko azad samajh kar **"Sarkash"** (Rebellious) ho jata hai. Woh apni quwwaton ko doosron ko dabane aur loutne ke liye istemal karta hai.

Jahiliyat ke nizam mein **"Haq"** (Truth) wo hota hai jo taqatwar kahe, jabkeh Islam mein **"Haq"** wo hai jo Allah ne farmaya hai. Jahiliyat ka nizam **"Zulm"** par qayam hota hai aur Islam ka nizam **"Adal"** par.

Tanqeed (Silsila)

Jahiliyat ki tehzeeb mein **"Art"** aur **"Literature"** ka maqsad sirf nafsani lazzaton ko ubharna hota hai. Is mein uriyani aur behayayi ko **"Hunar"** samjha jata hai. Lekin Islami tehzeeb mein Art ka maqsad insaan ko Allah ki taraf tawajjo dilana aur uski rooh ko pakizah banana hota hai.

Isi tarah jahiliyat ki ma'ishat **"Sood"** (Interest) aur **"Zakhira-andozi"** (Hoarding) par qayam hoti hai jis se ghareeb mazeed ghareeb aur ameer mazeed ameer hota chala jata hai. Islam iske sakht khilaf hai.

Ab Ijtima'i Pehlu mein Dekhiye

Ab zara is baat par ghaur kijiye ke jab yeh dono nazriye (Islam aur Jahiliyat) aapas mein takrate hain to kya hota hai?

Insaan ki puri tareekh in dono ki kashmakash ki tareekh hai. Ek taraf wo log hain jo Allah ki bandagi ka dam bharte hain aur doosri taraf wo jo apne nafs ya doosre insaanon ki khudayi qayam karna chahte hain. Islam sirf ek mazhab nahi hai jo chand ibadaat tak mehdood ho, balkeh yeh ek mukammal **"Inqalabi"** (Revolutionary) dawat hai jo jahiliyat ke nizam ko jarh se ukharr kar uski jagah Islami nizam qayam karna chahti hai.

Tanaza'

(The Conflict)

Jahiliyat ke rehnuma kabhi nahi chahte ke Islam ka nizam qayam ho, kyunke is se unki khud-sakhta khudayi aur unke mufaadaat (interests) khatm ho jate hain. Is liye wo hamesha Islam ki mukhalifat karte hain. Wo logon ko behkaate hain, Anbiya par ilzamaat lagate hain aur unke raste mein rukawatein khari karte hain.

Lekin Islam ki taqat uski "**Haqqaniyat**" (Truthfulness) mein hai. Jab bhi log sachayi ko samajh lete hain, wo jahiliyat ke touq (chains) utaar phenkte hain.

Khulasa

(Summary)

Khulasa-e-kalam yeh hai ke insaan ke samne sirf do hi raste hain:

1. Jahiliyat ka Rasta: Jis mein insaan apne hawas ya qiyas ka ghulam ban kar bhataкта phirta hai aur aakhir-kar tabah ho jata hai.

2. Islam ka Rasta: Jo Allah ki hidayat aur Anbiya ke ilm par mabni hai, jo insaan ko duniya aur aakhirat dono mein falah (success) deta hai.

Ab yeh har insaan ka apna faisla hai ke wo kis raste ko ikhtiyar karta hai. Magar yaad rahe ke raste ka intekhab hi uske anjaam ka faisla karega.

Nizam-e-Siyasat

(Political System)

...Ab ijtimai' pehlu mein dekhiye. Jis shakhs ne kinaat aur insaan ke mutalliq Anbiya ka bataya hua "**Nazriya-e-Ilmi**" qubool kar liya, iska poora rawayya jahiliyat ke rawayye se bilkul mukhtalif ho jata hai. Is rawayye se jo tamaddun banta hai, iski imtiyazi khusoosiyat yeh hain:

Siyasat: Is mein haakimiyat (Sovereignty) na kisi ek shakhs ki hoti hai, na khandan ki, na kisi tabqe ki, aur na kisi qaum ki — balkeh haakimiyat sirf Allah ki hoti hai. Insaan ka kaam yahan haakim banna nahi balkeh Allah ke qanoon ka "**Nafiz**" karne wala banna hai. Lihaza yahan qanoon-saazi (Legislation) ke woh tamashay nahi hote jo jahiliyat mein hote hain. Yahan qanoon-saazi unhi hudood ke andar hoti hai jo Allah ne muqarrar kar di hain. Is nizam mein haakim aur mehkoom dono Allah ke qanoon ke paband hain. Is liye yahan na kisi ki zaati dictatorship chal sakti hai aur na jamhooriyat ke naam par aksariyat ka zulm.

Adal-o-Insaf aur Musawat

(Justice and Equality)

Adal-o-Insaf: Is nizam mein adal (Justice) ka meyar sirf Allah ka qanoon hai. Insaani khwahishat, biradari ka ta'assub, ya qaumi mufaad adal ke raste mein rukawat nahi ban sakte.

"Dushmani" bhi insaan ko be-insafi par amada nahi kar sakti kyunke Allah ka hukm hai ke **"Kisi qaum ki dushmani tumhein is had tak na pahunchaye ke tum adal chor do."**

Musawat (Equality): Jab sab ka Khuda ek hai aur sab ek hi Khuda ke bande hain, to phir insaan aur insaan ke darmiyan rang, nasal, zaban, ya watan ki bunyad par imtiyaz ki koi jagah nahi rehti. Is nazriye ne duniya se **"Ghair-musawat"** ki jarh kaat di. Ab koi shakhs sirf is liye bada nahi hai ke woh kisi khas khandan ya mulk mein paida hua hai, balkeh bada woh hai jo sab se zyada Allah se darne wala aur nek hai.

Ma'ishat

(Economy)

Ma'ishat: Insaan chuke Allah ka "**Khalifa**" (Trustee) hai, is liye woh maal-o-doulat ka asli malik nahi hai. Is liye woh doulat ko apni marzi se na hasil kar sakta hai na kharch kar sakta hai. Is nizam mein:

1. Doulat hasil karne ke har us raste ko haraam kar diya gaya hai jis mein doosron ka nuqsan ho (Maslan Sood, Juwa, Ghann, Chori, aur Dhoka-dahi).
2. Kharch karne ke maamle mein fuzool-kharchi aur ayaashi ko roka gaya hai.
3. Zakat ka nizam qaim kiya gaya hai taake doulat sirf amiron ke darmiyan hi na ghoomti rahe balkeh ghareebon tak pahunche.

Is tarah Islam ek aisa ma'ashi nizam deta hai jo na "**Sarmaya-dari**" (Capitalism) ki tarah be-raham hai aur na "**Ishtiraqiyat**" (Communism) ki tarah insani fitrat ke khilaf.

Akhlaqiyat aur Tehzeeb

(Ethics and Civilization)

Akhlaqiyat: Is nizam mein akhlaq ki bunyad kisi duniyawi faide par nahi balkeh "**Khauf-e-Khuda**" par hoti hai. Ek Musalman neki is liye karta hai ke uska Rab dekh raha hai aur use aakhirat mein jawab dena hai. Is se woh "**Pakizah**" kirdar paida hota hai jo har haal mein nek rehta hai — khwah koi dekh raha ho ya na dekh raha ho.

Tehzeeb aur Art: Islami tehzeeb mein Art aur Adab ka maqsad nafsaani lazzaton ko ubharna nahi balkeh roohani sukoon aur Allah ki taraf tawajjo dilana hai. Is mein behayayi aur uriyani ke bajaye "**Haya**" aur "**Paakizagi**" ko faroogh diya jata hai.

Natija

(Conclusion)

Ab aap in dono rawayyon ka muqabila kar ke dekhiye. Ek taraf **"Jahiliyat"** hai jis ne insaan ko haivaan bana diya hai, jahan taqatwar kamzor ko kha raha hai aur jahan puri duniya jang-o-jadal ka namuna bani hui hai. Doosri taraf **"Islam"** hai jo insaan ko **"Insaan"** banata hai, jo use bandagi-e-Rabb ka rasta dikhata hai aur duniya mein aman-o-insaf qaim karta hai.

Duniya ki tabaahi ka asli sabab **"Jahiliyat"** hai, aur iska wahed ilaj **"Islam"** hai. Magar yeh ilaj usi waqt asar kar sakta hai jab Musalman khud jahiliyat ke asaraat se pak ho kar Islam ke sahih namuna ban kar dikhayein.

~ Tammat bil-Khair ~

(The End — With Goodness)

Action Plan for the month of June 2026

This month in *Seerat an-Nabi* ﷺ, Prophet Muhammad ﷺ started preaching openly after the revelation of ayat –

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ²¹⁴

and warn your nearest kinsmen

اپنے قریب ترین رشتہ داروں کو ڈراؤ،

In obedience to Allah's command, Prophet Muhammad ﷺ gathered his relatives from Banu Hashim and Bani Abd al-Muttalib. Around **45** men attended the gathering. Abu Lahab did not let Prophet Muhammad ﷺ speak in this meeting. But he invited them again.

Let's take this as a task for this month. Let's invite our relatives for a **DINNER** together. Let's gather our neighbours, form a bonding with them. Understand each other and get closer for the sake of Allah ﷻ.

The number was 45—let's break it down: (Factors of 45 are) 1, 3, 5, 9, 15. Choose a number that's comfortable for you. If you're able to invite 45 people for dinner, that's wonderful. The more people you connect with, the greater the *ajr* (reward).

Reference –

قرايت داروں ميں تبليغ | بہر حال اس آيت کے نزول کے بعد نبی ﷺ نے پہلا کام یہ کیا کہ نبی ہاشم کو جمع کیا ان کے ساتھ نبی مطلب بن عبد مناف کی بھی ایک جماعت تھی۔ کل نیتا لیس آدمی تھے، لیکن ابولہب نے بات پک لی اور بولا: ”دیکھو یہ تمہارے چچا اور چچیرے بھائی ہیں۔ بات کرو لیکن نادانی چھوڑ دو اور یہ سمجھ لو کہ تمہارا خاندان سارے عرب سے مقابلے کی تاب نہیں کھتا۔“

TheSealedNectar [P-81 – Open Preaching]

[کھلی تبلیغ - P-112] – ر حیق المختوم

ACTION ITEM

~~~~~Notepad~~~~~

SUBJECT



KEY POINTS



SUMMARY



~~~~~Notepad~~~~~

SUBJECT



KEY POINTS



SUMMARY



~ ~ ~ ~ ~ *Notepad* ~ ~ ~ ~ ~

SUBJECT



KEY POINTS



SUMMARY



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KEY POINTS



SUMMARY



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KEY POINTS



SUMMARY



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KEY POINTS



SUMMARY

